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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LIII

WOODSTOCK COLLEGE

OCTOBER, 1924

FOR CIRCULATION AMONG OURS ONLY

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MINISTERIA SPIRITUALIA

PROV. MARYLAND.—NEO-EBORACENSIS, A DIE 1 JUL., 1923, AD DIEM 1, JUL., 1924

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. Benedic.	Matrim. Revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.
Baltimore—College, Church and High School...	200	58	81674	125859	61	14	245	178	27	34	592	149	.....	4
Boston—College	11	.....	38655	52275	.....	.....	11	452	.....	.....	520	152	4	9
Church and High School.....	348	60	121517	120560	1	.....	1723	153	120	38	758	102	1	8
St. Mary's	80	40	115088	114700	24	.....	243	150	361	540	534	67	.....	.....
Holy Trinity	89	9	34391	73000	42	6	60	650	56	130	194	60	.....	1
Bowie	41	5	2600	3200	1	.....	18	107	78	.....	119	.....	.....	.....
Brooklyn—Church and College.....	97	22	62120	77000	25	2	34	272	60	101	577	96	.....	8
Buffalo—Canisius College	5	3	13896	72470	1	3	165	35	35	.....	459	121	.....	5
Canisius High School.....	62	15	113000	160000	35	5	37	636	60	2	378	209	.....	3
St. Ann's	186	20	66588	108000	70	4	116	1236	173	.....	220	104	.....	3
Chaplains — Blackwell's, Randall's and Ward's Islands, Long Island Hospital; Hospital, Woodhaven, N. Y.....	229	79	39854	99664	2	9	2054	990	110	36	408	96	.....	2
Chaptico, Md.	108	2	28520	19509	40	2	77	162	74	.....	460	81	.....	1
Fort Wadsworth—Mt. Manresa.....	.....	.....	6000	6750	.....	.....	.....	.....	.....	.....	115	46	6	4
Georgetown College	115	44	50436	119350	5	11	167	351	46	.....	371	99	2	20

Georgetown Preparatory School	.....	.....	5809	1300	2	.....	.....	100	1	.....	103	47	.....	5
Georgetown—Holy Trinity	129	24	41820	80662	26	2	88	.....	125	267	360	103	.....	2
Jamaica Mission	2859	588	103395	257165	146	29	1003	1430	1145	926	1506	801	.....	9
Jersey City—College and Church	181	23	92000	52000	95	5	53	104	275	295	580	312	.....	5
Keyser Island	.....	.....	212	590	.....	.....	.....	4	.....	.....	.....	7	.....	.....
Leonardtown, Md.	93	3	23600	58000	29	1	51	106	200	512	496	78	.....	.....
Missionaries	162	.....	168465	545018	.....	109	.....	725	176	214	2814	1139	.....	.....
New York—St. Francis Xavier's	134	37	76616	98000	89	14	137	438	4	1	561	176	.....	23
Fordham	18	2	29692	73320	14	1	44	93	14	2	734	185	2	15
St. Ignatius Loyola	299	31	106478	320500	256	8	208	489	151	482	340	153	13	11
"America"	12	1	7341	8400	4	1	10	.....	.....	.....	321	63	.....	2
Kohlmann Hall	.....	.....	2489	3190	1	.....	1	12	.....	.....	130	32	1	1
Church of the Nativity	310	5	28000	41000	124	8	80	600	700	460	200	150	1	.....
Philadelphia—Church and College	211	65	186546	355612	63	13	305	1290	198	.....	937	298	3	13
St. Joseph's Church	106	60	78242	52000	131	4	43	85	220	.....	337	58	.....	2
Poughkeepsie—St. Andrew's	151	33	76288	103190	3	3	1167	139	38	21	930	234	1	28
Ridge, Md.	80	8	15278	19002	18	2	38	335	106	472	301	123	.....	.....
St. Thomas,' Md.	117	3	8744	9404	17	.....	52	.....	50	327	.....	215	.....	.....
Stockbridge, Mass.—Shadowbrook	1	.....	10474	42100	.....	4	2	50	.....	.....	783	66	5	14
Washington—College and Church	186	31	53965	119082	40	4	136	205	251	25	630	102	.....	6
Weston, Mass.	13	1	14516	21900	3	5	6	5	.....	.....	185	85	1	14
Woodstock, Md.	20	1	48721	52835	.....	.....	21	.....	.....	.....	503	207	2	15
Worcester, Mass.	9	2	30592	114965	2	.....	18	135	1	1	361	106	2	12
	6662	1275	1983622	3581572	1370	269	8413	11717	4855	4887	18808	6122	44	245

MINISTERIA SPIRITUALIA

PROV. MARYLAND.—NEO-EBORACENSIS, A DIE JUL., 1923, AD DIEM 1 JUL., 1924—Continued

DOMICILIA	Exerc. Spir. Laicis	Exerc. Spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Career.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Baltimore—College, Church and High School	1	3	4	15	3	376	1552	3356	3	1160	2000	.....	.....	140
Boston—College	11	.....	2	3	8	20	.....	5	5	1050	900	.....	.....	.....
Church and High School	10	1	.....	6	8	2263	.....	229	13	3041	17620	.....	.....	360
St. Mary's	1	.....	.....	6	.....	855	1	262	2	789	1150	450	370	650
Holy Trinity	.....	.....	.....	.....	.....	76	.....	692	4	1400	1500	260	290	.....
Bowie	.....	.....	1	1	.....	8	.....	46	2	43	54	.....	.....	184
Brooklyn—Church and College	3	.....	2	3	2	29	.....	699	2	380	11200	.....	.....	250
Buffalo—Canisius College	5	.....	.....	2	12	551	49	74	2	240	350	.....	.....	.....
Canisius High School	5	.....	2	3	6	32	58	891	9	1239	5000	121	136	257
Chaplains — Blackwell's, Randall's and Ward's Islands, Long Island Hospital;	1	1	.....	2	1	52	.....	875	6	2900	1200	542	568	500
Hospital, Woodhaven, N. Y.	.....	.....	.....	8	7	1534	116	763	17	1301	925	26	25	210
Chaptico, Md.	.....	1	.....	4	.....	2	.....	.....	2	290	515	.....	.....	450
Fort Wadsworth—Mt. Manresa	67	2	.....	3	19	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgetown College	5352	3	190	300	.....	.....	.....	9	.....	.....	.....	7	7500	.....
Georgetown Preparatory School	2	.....	.....	1	2	.....	.....	.....	1	60	78	.....	.....	.....

Georgetown—Holy Trinity	1	.....	.....	4	3	130	3	520	5	785	3000	340	375	175
Jamaica Mission	6	4	12	8	6	392	337	1625	26	2301	5000	3223	3715	2065
Jersey City—College and Church	3	.....	.....	6	2	70	10	212	5	1720	700	342	326	176
Keyser Island	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Leonardtown, Md.	1	.....	.....	4	.....	28	.....	304	11	793	498	45	42	475
Missionaries	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York—St. Francis Xavier's	18	.....	.....	8	8	219	10	154	5	1700	4000	400	500	100
Fordham	18	.....	.....	2	4	110	105	176	5	330	1150	.....	.....	.....
St. Ignatius Loyola	10	.....	17	1	18	205	113	2150	14	830	697	548	558	100
"America"	.....	.....	.....	.....	6	20	.....	12	.....	.....	.....	.....	.....	.....
Kohlmann Hall	14	.....	.....	.....	20	.....	2	20	.....	.....	.....	.....	.....	.....
Church of the Nativity	.....	.....	.....	7	7	80	3	100	10	700	300	.....	.....	700
Philadelphia—Church and College	14	.....	2	17	9	1641	.....	1420	10	3199	5658	492	528	1062
St. Joseph's Church	2	.....	.....	13	.....	125	4	145	2	200	1800	170	190	150
Poughkeepsie—St. Andrew's	23	19	41	4	10	1057	112	78	1	12	.....	.....	.....	53
Ridge, Md.	2	.....	.....	2	2	31	.....	198	4	240	975	119	151	185
St. Thomas,' Md.	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	100	.....	.....	539
Stockbridge, Mass.—Shadowbrook	14	.....	.....	.....	1	30	.....	350	.....	.....	101	.....	.....	.....
Washington—College and Church	3	.....	.....	11	5	152	5	817	5	840	3000	420	565	25
Weston, Mass.	.....	.....	6	2	1	5	.....	30	.....	.....	.....	.....	.....	.....
Woodstock, Md.	13	.....	.....	.....	6	17	.....	32	.....	.....	.....	.....	.....	.....
Worcester, Mass.	5	5	.....	2	9	45	.....	43	2	305	1000	.....	.....	.....
	262	36	89	150	192	17655	2480	21630	176	28041	70771	7498	8339	8806

THE
WOODSTOCK LETTERS

VOL. LIII, No. 1.

THE RECOVERY OF THE RELICS OF BLESSED ANDREW BOBOLA

ROME, Nov. 14, 1923.

Reverend and dear Fr. Editor:

Though we have striven for accuracy in this account, the following narrative is forwarded not as an historical document with all the fullness of minutiæ such as one would desire for the Bollandist archives, but rather as a letter from a member of the family abroad and an expression of thanks to the Juniors and Novices of St. Andrew-on-Hudson, whose prayerful assistance, as we feel assured, has brought about the accomplishment of a singular blessing for the Society.

In July, 1922, shortly after arriving in Moscow, we were informed that the relics of Blessed Andrew Bobola were in a museum, somewhere in Moscow and probably on exhibition for the curious eyes of the public. It was therefore to our interest to locate and to verify the relics and to recover them, if possible. It was for this purpose that we wrote to St. Andrew-on-Hudson requesting prayers for a special intention. The intention was a secret at the time, and even though it had not been it would have been hazardous to mention it at the time, as our letters were mysteriously falling by the wayside before reaching their destinations. On the 3rd of September, presumably as disinterested spectators and as units of the public, to whom the place was thrown open twice a week, we visited the Moscow Medical Museum at 14 Petrovka Street. After passing from one room to another and exhibiting the usual amount of interest and pretended knowledge that the public displays in such a place, we finally came upon an exhibition we had heard

of and were looking for. At the end of one of the display rooms and partly separated by a wall from the rest of the medical exhibitions, was a large show-case containing four mummified cadavers. The sides of the case were placarded with large signs, printed in large type and informing the public to approach without fear and examine what remained of those who had once been great. The purpose of the cards was propaganda, to impress upon the people that the time of Kings and Emperors and political Bishops had forever passed and given way by force to the millenium of the peasants' and workmen's supremacy. The keeper of the case, an elderly and slovenly clad woman, pretended to know nothing of its contents save that two of the bodies had been taken from a church and that one of the two was the remains of a Bishop. To one side of the show-case and somewhat apart, in a coffin-shaped box with a glass lid, there was another body, very old and shrunken and partly crumbled as though roughly handled in removing its vestments. This was the body of a priest taken from some church or other, the warden didn't know exactly, and in this body we were especially interested. The marks of identification on the relics we were seeking should have been easily detected and yet after careful examination we came away from the museum in a doubtful and uncertain frame of mind, and not for a whole year afterwards did we learn that none of the remains we had seen were the relics of Blessed Andrew Bobola, though we had probably been standing only a few feet away from them at the time.

Formerly the relics of Blessed Andrew Bobola were kept in the Polish Catholic Church in Polodsk in the Gubernium of Vitelisk, west of Moscow, about half way to the Baltic Sea. It is difficult to say why the relics were ever taken from the church at Polodsk by the local authorities and why they were transferred to Moscow in June, 1922, after the spoliation of the churches and the examination of church relics by the Soviet Government had ceased. The stealing of relics from the Catholic Churches was probably prompted by the vindictive spirit of the New Church authorities; for the old, old question of religious difference between the Russians and the Poles is as prominent today as ever it was, and the communistic ecclesiastical element under Bolshevik

sway is even more insistent in identifying the words Catholic and Polish than were the Orthodox leaders under the regime of the Czar. The Polish Government had several times requested the return of the relics of Blessed Andrew Bobola, but without success. Russia gives nothing to Poland *gratis*, save abuse. The transfer to Moscow, however, may be explained by the fact that Moscow, as the centre of Soviet authority, offered a safer respository for the relics than the church at Polodsk, as it offered a safer capital than Petrograd. The first profanation of these holy relics is briefly described in the Polish *Calendar of the Apostleship of Prayer* of 1923 and the Polish *Province News* of Dec. 15, 1922, gives an excellent description of the relics and a short account of the transfer from Polodsk to Moscow. The Calendar says, "On the 23rd of June it was announced by means of placards placed about the city of Polodsk that the reliquary of Blessed Andrew Bobola would be opened on that day. Half an hour after the signs had been posted, the church was surrounded by soldiers and the committee of investigation entered the church. The Bishop had prohibited the presence of any ecclesiastic, likewise of any Catholic, save a certain Dr. Chrystenzen, who was present, but did not touch the relics. The commission was composed of Jewish Bolsheviks and a certain Polish Communist. When the Bolshevik agents had taken the seals off and forced the lock of the case containing the relics, they tore off the vestments which covered the body and then with considerable roughness terminating in a sudden shock, placed the reliquary in an upright position. The body, however, stripped of all covering was in no wise deranged by this treatment. The commission was surprised and puzzled on seeing the wonderful condition in which the body had been preserved and left the church in a noticeable state of perplexity, and amid the open protestations of Catholics, Orthodox and Jews who had gathered in the streets." Then follows an incomplete description of the relics and the significant remark that the document of identification made by Mgr. Popp had disappeared. When the commission retired, the people were admitted to view the relics.

In the Polish *Province News* we find the following: "The Bolsheviks, having ordered a revision of all the

church relics in Russia, demanded an examination of the body of the Blessed Andrew Bobola. Archbishop Cieplak protested energetically against this, but the Bolsheviks of Polodsk insisted upon seeing the relics. When they removed the vestments they were greatly surprised to find the body so wonderfully preserved, and their surprise was increased later on when the reports of other investigating committees affirmed that most of the supposed relics they had examined proved to be only effigies stuffed with straw." On the 20th of July, 1922, the relics were brought to Moscow and placed in a Museum and a Moscow paper of that time—as quoted from the *Province News*—gave the following account of the transfer: "On the 20th of July, at 6 o'clock in the morning, a Bolshevik commission went to the Church in Polodsk, broke open the door leading into the chapel of Blessed Andrew Bobola and brought out the case containing his relics. A priest who was present, demanding upon what authority they were acting, was answered by curses and by a shot from a revolver which fortunately missed its mark. As the reliquary was being placed upon an auto-truck, a woman in the crowd who protested against the outrage was killed on the spot. The relics were taken to Vitebsk whence they were to be transferred to a Museum in Moscow." The *Province News* then asserts that the Russian Government was disposed to return the relics to Poland, but because of conditions imposed the return had been postponed.

Little or no hope could be entertained for the fulfillment of Polish entreaties, but a request from another source was not so easily set aside. The Papal Relief Mission has already taken its place as a distinguished benefactor of Russia and at the earnest request of the Soviet Government has remained in Russia to assist in the program of reconstruction. The Mission was dispensing Papal largess in abundance when the Vatican requested the return of the relics, and yet we would be slow in asserting that it was anything akin to a feeling of gratitude that induced the Soviet Government to consent to the restoration. The Bolsheviks, who are not to be identified with the Russian people, have long ago established themselves as the most ungrateful and undeserving recipients of charity imaginable. This may

be looked upon as an extreme assertion, but if proof of it is needed it may be found in abundance in the inner history of the relief organizations, and in a yet more patent form in the outrageous expression of Soviet sentiment as expressed in their official publication, "The Izvestia," on receiving the news of the death of their noble benefactor, the late President Harding. A pauper government, craving the recognition of the world, they are far too politic to ignore the diplomatic prestige of the Vatican. The Russian Soviet system is permeated with venal greed from top to bottom and it follows very naturally that their sentiments of consideration and acquiescence are spontaneously awakened where there is a possibility of wealth of any kind being brought within their grasp.

It requires but little experience to acquire the "timeo Danaos" attitude in dealing with Bolshevism. Just before that travesty upon justice, the lamentable trial of Mgr. Butchevitch, was enacted, the Soviet Government offered to deliver the relics to the Director of the Papal Mission, if he would conduct them, at that time and in person from Moscow to Rome. The Director, however, was not to be so easily dismissed at such a crucial moment. The affair was in the hands of a most distinguished Soviet diplomat, but perhaps they had not realized that they were dealing with the founder of a very reputable school of diplomacy. It was "deep crying to deep," and the Soviet must have recognized the cry, for the Director declined the offer for the time being, and fortunately for the general interest of the church, decided to remain in Moscow. The offer once made could not be very graciously retracted, and several months after the trial, the Director, having made a flying visit to Rome, immediately renewed the request upon his return. Again the request was granted and this time the concession was almost permanently nullified by the introduction of more of that subtle intrigue. On the 8th of September Dr. Walsh* conferred with Mr. Tchicherin concerning the transfer of the relics to Rome, and five days later the arrangements were concluded with Andre Sabanine, Director of the Narkomindel, or the People's Commissariat of Foreign Affairs. Mr. Sabanine began by asking eleven questions, of which the

* Father Edmond Walsh, S. J.

principal were the following: When and how shall the relics be transferred to Rome? Who is to take them to Rome and by whom shall the expenses be defrayed? The entire transaction was to be carried out as secretly as possible; and though not asserted, it was mutually understood that no publication of the transfer would be made until the relics had been deposited in Rome. Mr. Sabanine's first proposal was transfer by special car to Petrograd and thence to Naples by sea with a possible change at Danzig or Lettirs. The chief purpose in this suggestion was the avoidance of Polish territory. Warsaw was out of the question, and in going from Riga to Berlin we would have to cross the Polish Corridor. Request was then made that Archbishop Cieplak be granted leave from prison long enough to identify and verify the relics; but this petition was discouraged with a promise to refer it to the Minister of Justice. In a short conference on the morning of September 20th, we were informed that the Minister had refused to permit the Archbishop to leave the prison and had likewise refused to allow the relics to be brought to the prison that the Archbishop might verify them. Mr. Sabanine found difficulties against our suggestion of an exit by Odessa and Constantinople, still holding to his original proposal of Petrograd. In an afternoon conference of the same day, however, the Odessa plan was adopted as more feasible, and an hour was appointed for our own inspection of the relics. A number of details were then suggested by Mr. Sabanine regarding the transfer of the relics from the heavy metal reliquary into a lighter wooden box and respecting the methods of packing and sealing; but as all expenses were to be paid by the Mission we suggested that details concerning the expenses should likewise be left to the Mission Director, which the Commission very graciously conceded.

On the following day a sub-secretary of the Department of Foreign Affairs, together with three members of the Cheka, or secret political police, conducted us to the place where the relics were kept, and to our great surprise we were led into the very room of the Petrovka Museum in which we had been searching a year before. On our former visit we had overlooked an iron door in the wall of this room which the curator of the Museum now opened, and introduced us into a small, very dis-

orderly store-room. The place was filled with discarded furniture, discarded plaster casts and wax models and other abandoned exhibits piled up topsy-turvy and covered with a generous coating of dust. Close to the door and almost blocking the entrance, as though the debris had been pushed back to make way for it, was the large reliquary containing the body of the Blessed Andrew Bobola. The reliquary is made of zinc with a coating of silver paint, and is decorated with heavy brass trimmings. It is coffin shaped with a dome-like cover bearing a large brass recumbent crucifix, and is fitted with glass along the sides permitting a full view of the relics within. Approximately it is six feet three inches long, twenty-five inches wide at the head, nineteen at the foot and thirty-seven inches high. An ordinary cord had been tied about the reliquary, and it was sealed with the wax seal of the police department of the Gubernium of Vitebsk, thus assuring us, as the officials asserted, that the relics had not been touched since being brought to Moscow. Judging from its position in the room, from the disorder that reigned about it and from the absence of much dust upon its surface, we concluded that the reliquary had been brought thither only recently from some other place of concealment, though of this we have no definite proof. There were no signs of vestments apparent in the reliquary, but the body was in a sufficient state of preservation to identify nearly all the marks of martyrdom, as chronicled in the breviary. To make assurance doubly sure, we wired to Polodsk and invited the Dean, Father Baronovski, to Moscow to verify the relics. He came immediately, but his journey was useless, except for the further information he gave us, as the Bolshevik authorities refused to allow him or any other Polish priest even to see the relics. They suggested a German or a Lithuanian priest if we could find one that knew the relics, otherwise our own examination would have to suffice, as ultimately it had to. Permission to photograph the relics was denied as savoring of demonstration and the various requests for an authentic witness gave rise to anxiety in the minds of the Soviet delegates. We were accused of being unduly suspicious and of crying "cave" where there was no need of caution. They informed us that the Soviet Government had nothing to gain but a great deal to lose by the

practice of deception in such a matter. Yet we decided to hold conference with Father Baronovski, who gave us a detailed description of the body. Then we made a second and minute examination of the relics, after which we were thoroughly convinced and satisfied.

On the 25th of September the whole transaction was almost brought to an untimely end by the display of the Bolsheviks' stupidity already referred to. After all arrangements had been concluded for the transfer, with the route designed and the method of packing and sealing agreed upon and a special tiplooshka, or small-sized freight car, engaged from Moscow to Odessa, after diplomatic visés and special customs permits had been obtained from the Turkish and Italian Ambassadors in Moscow, the subtle Soviet officials informed the Director of the Mission that they would have to make an addendum to the protocol they had written regarding the relics. This intended postscript was to the effect that the Director of the Papal Mission, in virtue of the authority with which he was invested from the Vatican, should promise that the relics of the Blessed Andrew Bobola, after being directly transported to Rome, would not be given away, in whole or in part, to anyone whatsoever, without the consent of the Soviet Government. There is scarcely any need of comment upon this suggestion. Poland was again looming up on the Soviet horizon. The incident is typical, and affords an opportunity, if one were needed, for a whole volume of amplification on the insinuating methods of Bolshevik politics. Here is the Foreign Office of the great Russian Soviet Federated Socialistic Republic restoring to the Vatican sacred relics that were sacrilegiously stolen by the duly accredited officials of the same Government, and trying to force such an absurd condition upon the lawful owners of the relics at the very last moment of presentation. The Government had been promised that the relics would be brought to Rome and deposited in a church of that city. More than this the Director of the Papal Mission could not agree to. So he refused to sign the amended protocol and it was understood that the proposed transfer was at an end until the Vatican and the Soviet Government should take up the matter anew. This abrupt termination after so much preparation was not at all satisfactory to the Foreign Office. It looked

too much like a sudden break and they agreed to notify the Mission on the following day as to a final decision. We were perfectly confident of what would happen on the following day. It was simply another attempt to impose conditions which if accepted would be to their advantage and which if refused they could easily withdraw without loss, except perhaps the trifling loss of the esteem of their correspondents. The telephone sounded at 9 A. M. on the day appointed and the Director was informed that the postscript to the protocol had been omitted.

It now remained to get under way for Rome as soon as possible, and the 3rd of October was appointed for our departure. On the 3rd, therefore, at 10 A. M. we went to the Petrovka Museum to pack and seal the relics for transportation. The Mission members had determined upon this operation beforehand and in the minutest detail. There were present the Director of the Papal Mission and his Assistant, his Russian Secretary, the Secretary of the Director of the People's Commissariat of Foreign Affairs, the Director of the Moscow Customs Bureau, and two representatives of the department of the Cheka. The cord about the reliquary was cut by one of the Cheka agents, the rounded cover of the reliquary was removed and the work of packing the relics was done by members of the Mission whose every move was carefully watched by the secret police. First, a cord of recognition was placed beneath the skull, then the body was covered over until wholly concealed beneath several inches of clean, white and carefully selected cotton. Over this a white sheet was placed and sewed all around with one long piece of string to the linen cloth upon which the relics were reposing. The ends of this string were then knotted and sealed with a leaden seal of the Papal Mission bearing the stamp *P. XI.* Thus without the slightest disturbance and almost without being touched by hand the relics were enclosed in a rather closely packed bag of cotton. The reliquary or casket was then filled to the brim with similar cotton, and a flat cover, made for the purpose, was fitted on with sufficient pressure to prevent disturbance of the contents in case of accidental shock. A strong cord was passed about the casket lengthwise and across and sealed with two leaden seals: one of Piux XI

and the other of the Soviet customs. The personal card of the Director of the Mission was placed on the cover of the casket and held in position by the wax seal of the Mission. After placing the casket in a strong box especially made to contain it and into which it fitted very tightly, the space between the sides of the casket and the box was also filled with cotton to protect the glass in the sides of the casket. Finally, the cover was placed upon the box, nailed about on all sides and locked with four strong locks. Each of these locks was sealed with a leaden seal of the Mission, a wax seal of the Municipality of Moscow and another wax seal of the Russian Central Customs Bureau. With this done, our precious cargo was ready for transportation.

It took just two hours to complete this solemn ceremony, and with the formidable sealing over and the protocol, minus the addendum, signed, the relics were officially given over to the Director of the Papal Mission in Russia, though the responsibility for their protection was to rest with the Soviet officials until the sealed case was disembarked in Constantinople.

One can easily imagine the curiosity that was awakened at the railroad station by the great box with all its curious seals and by the fact that something was being transported in a special freight car attached to the post train, an exception to railroad regulations. Railroad employees at every stop were in tête-à-tête about the special car, and at one station we were asked if we were carrying dynamite to outside propagandists. An agent of the secret police, at the station in Moscow, insisted upon filling a page of his book with all the details relating to our special car, until we showed him a small card supplied for just such curious officials. Then he tipped his hat with an apology. At Bryansk, about half way between Moscow and Kiev, the train took on a detachment of soldiers as protection in passing through the bandit belt between that town and Kornotop. The Odessa express had been held up and very thoroughly scoured about two weeks before, and we were informed that this train, with a special car attached, would have been especially attractive to any gang of Ukrainian marauders. Naturally our conversation turned upon the topic of the moment and my interpreter showed me a wound on his left hand, received from a train robber a

year before. Robbers are common talk in Russia, and nothing detachable is considered even temporarily safe in Moscow. Fortunately nothing untoward occurred during the night run through the dark Ukrainian plains, and the train arrived at Kiev at 6 A. M. on the 5th of October.

At Kiev we had to change, and barely missed a three days' lay-over, as no orders had been communicated to attach our special car to the Odessa express of that day. The station was practically deserted at that early hour and the station master and his various assistants were stretched out on their desks in unmelodious slumber. By some mistake or accident, the baggage agent was awake, contentedly doing nothing; and he expressed his intention of continuing to do so until eight o'clock, when the office force would resume their work at their roll-top desks. At eight o'clock we returned to the office, presented our credentials, which stirred up considerable action, set the telephone to city headquarters ringing and two hours later the Odessa express was under way for the Black Sea port with the Papal Mission tiplooshka in the rear and its convoys in a second-class coupé.

The Soviet officials at Odessa were exceedingly obliging and it was quite evident that they had received instructions from Moscow as to how we should be treated. The seals on the special car were broken by an agent of the secret police and the great case was carried to a room adjacent to the private office of the representative of the Moscow Central Office of Foreign Affairs. Here it was to remain under guard until the 9th of October, when the packet-boat *Tchicherin* was scheduled to sail for Constantinople. We had arrived in Odessa on the 6th. The 9th came and the sailing was postponed until the 11th. On the 11th the departure was put off until the 12th, and the *Tchicherin* finally left Odessa on the 15th of October at 5 P. M. The captain of the boat was made responsible for our diplomatic baggage, as he called it, until he consigned it to its convoy at Constantinople and received a receipt for its delivery.

Before leaving Moscow we had anticipated that once we were clear of Bolshevik territory there would be no further difficulty in transporting the holy relics to Rome. From Moscow to Odessa our schedule was com-

pleted in detail and with scarcely a mishap, save the unexpected delay at Odessa. We had transferred from Soviet sail to a Bolshevik boat and, though the personnel of the ship were as obliging as could be, the sequence of events that intervened between our embarking at Odessa and our second embarkation at Constantinople for Italy kept us at attention until we were out on the Sea of Marmora and away from the terrible Turks. At midnight, about seven hours out from Odessa, the very Black Sea was awakened by a common shot, which sounded at short distance off to starboard. Naturally there was some excitement and commotion. A few hours previous we thought the captain was telling sea tales when he recounted the capture of a Russian ship by Roumanian pirates, as having taken place in the Black Sea only a few weeks before. About half an hour later we heard a voice calling through a megaphone and ordering the *Tchicherin* to stop, in the name of the G. P. U., and after a few minutes of play in every direction the searchlight finally showed a submarine chaser about a hundred feet away from the ship. Now the G. P. U. is the Russian Government secret service, but what they were doing in neutral waters without a single light showing was a puzzle, even to the captain of the *Tchicherin*. At first he doubted the command, as did everyone else. Then he stopped his ship, and for a few moments it looked as though something really worthy of note was about to happen. Those who felt insecure about their passports, and there are always such passengers aboard Russian ships, immediately disappeared. Many began to run for their cabins to secure their valuables, and our own apprehensions were that something amiss had been discovered regarding our precious charge that was riding secure in the hold, on a cargo of grain. Excitement increased and embarrassments increased for a time, and then the disturbance subsided as unexpectedly as it had arisen. The police had chased us from Odessa to arrest a member of the ship's Cheka, an ordinary plain clothes government spy and one of their own organization. There was something wrong about the papers he had signed before leaving port and he was taken off for return to Odessa for explanations. With this over, the rest of the passengers felt more at ease and the mysterious craft faded into the night as quickly as it had appeared.

Coming into the Bosphorus, it looked as though we were about to disembark in a heavy downpour of rain, but the landing was not to take place until long after the rain had ceased. Constantinople was hidden behind a heavy curtain of rain, and we were not to see it for five days to come. The Turkish doctor, wearing his red fez aslant, came aboard the *Tchicherin* and condemned it with all its passengers to five days of quarantine, in the beautiful bay of Touzla, an arm of the Sea of Marmora, about twenty-five miles southeast of Constantinople on the Asiatic side. Ordinarily the term of quarnatine should have been a day or two, but Russian ships were being apportioned five, with the strictest medical examination of every person aboard. There was no escaping the full time of quarantine. A diplomatic passport, and a series of wireless messages to the Apostolic Delegate, to the American Consul and to Admiral Bristol were all of no avail. The same reply was returned from each one addressed. "All efforts have failed: quarantine declared obligatory." Nine days lost at Odessa and five at Constantinople had just covered the time we had alloted to get from Moscow to Rome, and here we were only half-way on our journey, with more interruptions to encounter before long.

On the morning of the 22nd of October at 8.30 the *Tchicherin* left Touzla Bay and, with the yellow flag of quarantine at half-mast, came into Constantinople harbor at about noon. After an hour of passport control some twenty or more people had descended into small boats to be taken ashore, when a Turkish police boat arrived and ordered everyone back to the ship. There was some misunderstanding between the Turkish and Russian immigration authorities. There were too many Russians in Constantinople and the city had steadily depreciated in morality since the first hundred thousand had come over in the Wrangel retreat. One can imagine the perplexity and dismay among the one hundred and fifty Russian passengers, when it was announced that they would not be allowed to land. Poor as they were, each of them had been charged four dollars extra by the Soviet Government for the privilege of landing in Constantinople, and there is no telling what they had suffered for the privilege of escaping from Soviet Russia. Their one hope of delivery lay in

the affiliation they could claim with foreigners, and so on leaving the boat we were charged with a budget of letters to the various consulates. On the following day the *affaire* was suddenly terminated by the Jewish Joint Distribution Committee. The relief organization offered guarantee for all Russians aboard the *Tchicherin* regardless of creed and save the few Greeks aboard all the passengers were taken ashore. There seems to be no power extant that can secure the safe landing of a Greek in Turkey nowadays. Yet there are numbers of Greeks arriving at Constantinople every day, knowing nothing of the existing difficulties and being marched off to prison as soon as they put foot upon the quay.

We had decided to leave the case aboard the Bolshevik craft until we could hold conference with and receive the experienced advice of Mgr. Filippi, the Apostolic Delegate. A special letter from Muktah Bey, the Turkish Ambassador at Moscow, directed the Turkish customs officials to assist us in every possible way, and yet there were reasons for expecting difficulties. The case containing the relics was just such a box as is employed in transporting a coffin. Mgr. Filippi, who understands the Turks and knows the Koran and its rigid Mohammedan legislation regarding the remains of the dead, had figured out plans for meeting the various emergencies that might arise. If possible we were to avoid landing the case upon Turkish territory. The Lloyd Triestino steamship upon which we were to take passage for Italy was due at Constantinople before the *Tchicherin* was scheduled to leave, and our diplomatic baggage was to be transferred from one ship to the other. To avoid arousing suspicion in the minds of the customs officials this letter was to be held as an ultimate resource, and in case even this should fail of its purpose, it had been previously arranged with the Italian authorities that the case containing the relics should be transported to an Italian warship, and a few hours later taken from there and put aboard the boat for Italy. It was a dubious undertaking, but the train of circumstances favored our plans from the start. The steamer *Carnoro*, which was due on Thursday morning, arrived late in the afternoon. This was fortunate, as it postponed our work until Friday, the Mohammedan day of rest, on which the customs house is closed. On Friday, then, at 11 o'clock, we went aboard the Russian packet,

which was carefully guarded at every approach by Turkish customs police. We had transferred the two cases of Mission records that accompanied the reliquary, and were just about to lower the case containing the relics into a bark beside the ship when the police in charge interposed their authority and forbade us even to touch the case. Again it was the shape of the case that aroused their suspicions, and the various Soviet seals only served to confirm their determination. Explanations of diplomatic privileges were of no account. It required a special permit from the Chief of the Port to unload such a box. It was Friday and the Chief of the Port was not to be found, but the letter from Moscow would probably look more formidable to his Assistant, then on duty. So off we went in a small boat to Stamboul and presented the Ambassador's letter. This letter was addressed to the Chief, in person, and so could not be opened by his Assistant. It bore the seal of the Turkish Ambassador, who had informed us of its contents, so could not be ignored nor its demands unduly postponed. The result was just what had been expected. The necessary permission was accorded and the letter was to be delivered on the following day. What action the Chief himself would have taken, had he been there, it is difficult to say. He would probably have granted the permission without further ado. Yet the Ottomans are mysterious people where the Koran is concerned. The relics were transferred to the *Carnoro,* which sailed from Constantinople at 5 P. M. the following day. We cannot say whether or not the Chief of the Port came to his office on Saturday, nor did we feel any moral obligation to inquire regarding the reception or non-reception of the letter before our departure.

Having passed out of the Turkish dominion, our difficulties with customs and transportation were practically at an end. At Brindisi, the letter from Signor Piacentini afforded us an open road to Rome. The customs agents and railroad officials were eager to grant us all necessary assistance, placed our large case on the Brindisi-Rome express of the same evening and the relics of Blessed Andrew Bobola were in Rome on the Feast of All Saints. We had hoped to reach the Vatican the same day, but the city customs were closed on the

feast day, and it was not until the following morning that we were able to effect the final step of our journey and bring the relics to the Matilda Chapel in the Vatican, where they were to rest amid the other numerous holy relics for which the chapel is so justly famous. Here we gave over our charge to the Sacristan of His Holiness, Mgr. Zampini; here our commission was fulfilled, our long journey from Moscow to Rome was at an end and this, our special intention for the restoration of the relics of Blessed Andrew Bobola, through the mercy of God and the prayerful assistance of the Juniors and Novices was brought to a propitious accomplishment.

L. J. GALLAGHER, S. J.

A LETTER FROM A SCOUT CHAPLAIN

Reverend and Dear Father Editor:

This past summer I was appointed by Rev. Fr. Provincial, at the request of His Grace the Most Rev. Archbishop of New York, Chaplain of almost all the Catholic Scouts within a radius of 25 miles of New York City.

I camped with these boys on the Kenowake Lakes, situated between Bear Mountain and Tuxedo in New York State.

If the readers of THE WOODSTOCK LETTERS will be indulgent enough to pardon the personal equation in this letter, I shall try to tell as briefly and as clearly as possible—first, about the Scout Movement in general, then about the movement under Catholic auspices, and lastly I shall give a few of my personal experiences in dealing with the boys in camp.

The Scout Movement is a movement to better the boy in every sense of the word. Begun in England by Sir Robert Baden Powell, it soon spread to the United States where it has received national recognition.

The Boy Scouts of America is a Corporation formed by a group of men who are anxious that the boys of America should come under the influence of this movement and be built up in all that goes to make character and good citizenship. The affairs of the organization are managed by a National Council, composed of some of the most prominent men of our country, who gladly

and freely give their time and money for this purpose. In the various cities, towns and villages the welfare of the boy scouts is cared for by local councils, and the councils, like the National Council, are composed of men who are seeking for the boys of the community the very best things. The present emulates the scout of the past; he has chosen as his motto: "Be Prepared," and a better phrase could not have been selected, for it is both a motto and a slogan, all in one. Be prepared for anything: to do a kind act; to rescue a companion; to ford a stream; to gather kindling; to salute the flag; to build a fire; always be prepared.

Who may become a Scout?

Any boy who has reached his twelfth year of age may become a Scout. As soon as he enters the movement he must make the following promise: On my honor I will do my best (1) To do my duty to God and my country, and to obey the Scout Law; (2) To help other people at all times; (3) To keep myself physically strong, mentally awake, and morally straight.

Then the boy is taught the Scout Law, which is thoroughly explained to him and must be understood by him before he can proceed higher in scout craft.

Just because a boy knows the Scout Oath and has learned the Scout Law, does not make him a scout. He must pass his "tenderfoot" test before he can be considered a scout in the strict sense of the word. If he wishes to proceed still further he must pass other examinations before he can be promoted to a second-class scout, and still harder tests must be met before he can graduate into a first-class scout.

To become a first-class scout the second-class scout must have served at least sixty days as a second-class scout and pass the other tests.

Though the requirements may appear ideal on account of their multiplicity and at times of their difficulty, still, to use a philosophic phrase, *a facto ad posse valet illatio.* The fact is, the writer has met more than one scout, yes, a great number of scouts this recent summer, who not only passed their tenderfoot, their second and first class requirements *summa cum laude,* but even pushed further, and became "Eagle Scouts," which means that they qualified for twenty merit badges.

These merit badges include first aid, life saving, personal health, public health, cooking, camping, civics, bird study, path-finding, pioneering, athletics or physical development, and any ten other subjects out of sixty-three presented to the boy to study *ad libitum.*

Scouting is a happy, wholesome, worth-while outdoor school. It is a huge game, splendidly organized with all the fine zest of competition, the finer zest of co-operation, the keen testing of mind and muscle. It is a constructive game, a progressive game. It gets somewhere. Scouting is more than a game. It teaches in a very practical, interesting way self-reliance and helpfulness, courage and courtesy, loyalty and reverence, patriotism and honor.

My own Scout Master, Mr. Hugo D'Allessandro, an Italian by birth and name, who by the merest chance happened to be in London during the war, recounts his experiences with the Scouts during those distressing times. In the very first week of the war the English Government called upon the Boy Scout cyclists to pledge themselves and their entire service to their country. Their first duty was to go about on their bicycles giving out mobilization notices in the villages, towns, hamlets and large cities. Then they patrolled the railroads and bridges over which troops had to speed to France. In the air raids that harrassed London, the Boy Scout proved himself particularly useful. When such a raid was about to take place the War Office would inform the police station. This in turn called upon a half dozen scouts who quickly got together all the other scouts and members of the "air raid relief party." Within twenty minutes every boy would be on the job, ready to be sent anywhere with placards on their backs stating, "Police Warning, take cover." At once they were scattered over the country. The people seeing them took immediate cover in subways, in air-raid structures, in cellars. Some scouts were also delegated to look after those who might happen to fall sick during these coverings of intense anxiety, while others were sent by the police to the quarter of actual raiding, where the bomb was dropped, and the wounded to be cared for. On one occasion they worked steadily for four days and four nights wearing steel helmets, digging people out of the ruins. When the raid was over they once more rode all

over the country with bugle to their lips and placards on their backs, saying: "Police Warning, all clear."

The Police Department of New York City also realizing how the Scout boys could help wonderfully in public order and safety has taken over the Scout Movement.

The writer of this article has had his own Boy Scouts helping the police to regulate traffic in the neighborhood. The most dangerous time for children is crossing the streets while going to or coming from school. As there are many schools and too few policemen to guard the dangerous crossings, scouts have been called upon to help. With the consent and approval of the principal of the school adjacent to the crossings to be guarded, troops of boy scouts enrolled in safety service organize in safety patrols. Their duties are to be at street crossings in the vicinity of school buildings, at school dismissal times and also (where conditions warrant) just before school opens.

Of course, when one is dealing with boys, the boyish element always creeps in. Oftentimes when a policeman is not at hand to regulate traffic a boy is ever at hand to take his place. His immaculate uniform and bright neckerchief brought out in bold relief by the morning or noon day sun as he stands in the middle of the street, blowing his whistle and authoritatively commanding lumbering autos to halt, soon becomes the center of attraction of the admiring pedestrians. It is the ambition of each youngster to stand in the middle of the crossings and blow the whistle. This is a great temptation. Hence boys in their anxiety to become the pivot of admiration will quarrel in the middle of the street three or four at a time, all wishing to get a crack at the whistle, to the disgust and great inconvenience of waiting chauffeurs. On one occasion one of these impatient chauffeurs had the boldness to proceed during such a dispute without waiting for the signal "to go" by the quarreling boys; these latter forgot their quarrel and the children waiting to be crossed, chased the speeding auto from 3rd to 11th Street trying to get its number and to serve the bold driver a summons to appear in court the following day. Needless to say, the boys did not get the number, nor the chauffeur the summons. All this proves that the system needs more

organization, though in itself very good, as the street deaths of children in the month of May are far less than those in the preceding month.

After the boys are gotten together and organized in patrols of eight or troops of thirty-two, the next serious and most important step is to get suitable scout masters. Not every young man can be a scout master. He must be at least 21 years of age, a citizen of the United States, of good moral standing, must like the boys, and be ever ready to sacrifice his time and labor to help them on in scouting. He attends all of the meetings and outings of the troop, as far as is possible and is responsible for the general program and supervision of the work of the troop. The need of such men is indeed great, while the need of such Catholic young men is peremptory. In the United States there are more than four hundred thousand boys in scouting. But there are eight million other boys of scout age out of it. Hence the call for scout leaders. Hence also our Most Reverend Archbishop seeing the tendency to an increase in juvenile delinquency in this large city of New York and feeling also the great need of Catholic boy leaders has begun at our University at Fordham a class appropriately termed "boyology" under the head of Sociology in the School of Social Service. The purpose of this class is to produce Scout Masters, Catholic Scout Masters who will be trained to cope with the boy problem, which is nothing else than keeping the boy out of harm's way during his play hours. The boy is well provided for *educationally* by well organized schools, *religiously* by Church activities, Sunday School, sodalities, etc., but what about his play time, especially in this city of iniquity, where vice and temptations meet a boy at every turn, where the devil has his secret dens to entice the lad to corruption and sin; where gangs are formed in almost every dark hallway in our "slums"—who will help the boy to make good? A partial answer to this question is the Scout Leadership course at Fordham. To this class all young men independent of race or creed are invited, provided only they are interested in boys and are willing to labor for their good. In this class the future scout master will learn that there is only one thing better than being a real live boy, and that is to be a real live boy leader; but to be a real live

leader the scout master must be a real man himself, the kind of a man boys will naturally follow, admire, respect, emulate and obey. He must not be a moral slacker. He must live the Scout Law seven days in the week, rain or shine, if he wishes to succeed in the eyes of that most relentless and uncompromising of Judges, the boy.

From all that has been said one can readily perceive how the Catholic Church, always as a watchman on the tower, seeing the tremendous possibilities for good in Scouting, not only has approved of the Scout Movement but has encouraged it whenever and wherever possible. This naturally leads me to the second part of my article, namely, Scouting under Catholic Leadership.

How can I begin this heading better than by quoting *verbatim* the letter of His Holiness to Mr. Michael J. Slattery, of the National Catholic War Council Bureau, approving and praising the Scout Movement?

The letter reads as follows:

DAL VATICANO, October 7th, 1919.

DEAR SIR:

The Holy Father has learned with much interest and pleasure that steps have been taken to promote the formation of distinctively Catholic units among the Boy Scouts of the United States; that the movement has the approval and support of His Eminence Cardinal Gibbons and also of so many Archbishops and Bishops and that its chief aim is to build up the Boy Scouts spiritually and physically.

Such a movement is deserving of the highest commendation. His Holiness therefore wishes it every success and gladly bestows the Apostolic Blessing on all those who further the Catholic extension of the Scout Movement under the auspices of the ecclesiastical authorities.

With best wishes, I remain

Faithfully yours,

ETC., ETC.

With this letter of approval from the highest authority the movement has made great progress among Catholic circles. The good of the boy, *qua tale* is sought. The "powers that be" in scouting fully realized long ago that if they wished to succeed in this one point they should form their plans in such wise as not to interfere in the least with the lad's previous religious training. Each church or institution may take up scouting and make it conform to its own religious practices and beliefs. Hence, though Scouting in itself is undenominational or non-sectarian, still when a unit is formed, they

let this unit be, as regards religion, whatever those who started this special unit want it to be.

When the Church learned that in all truth the Scout Movement did not interfere with the boy's religious belief, it took up the movement itself, approved of it and conferred an "Apostolic Blessing on all those who further the Catholic Extension of the Scout Movement under the auspices of the ecclesiastical authorities." Just three months ago Pope Pius XI, commending the Scout Movement, received 1,500 Italian Boy Scouts at the Vatican, granting them a special audience and blessing them and the Scout Movement.

In all matters wherein Catholic interests are involved the Catholic Council of the Boy Scouts of America operates in close accord with the National Council of Catholic Men. These in turn established, with the approval of the late Cardinal Farley, the Bureau of Catholic Extension of the Boy Scout Movement.

The purpose of this bureau is: (1) to promote the formation of Boy Scout troops among Catholic boys; (2) to assist local Scout Councils in securing the cooperation of the Catholic authorities in their several communities; (3) to bring to the attention of pastors and others having the direction of groups of Catholic boys, the benefits of the Scouting program; (4) to stimulate among young men of the Church the desire for leadership as scout masters; (5) in localities where there are no troops of Catholic boys to assist scout masters to understand and to execute the wishes of the Catholic authorities concerning the religious duties of Catholic boys in other troops.

Scouting under Catholic leadership is now well past the experimental stage. Where the movement has been encouraged by the Ordinary of the diocese great progress has been made. To date there are nearly 40,000 Catholic boys enrolled in troops attached to Catholic churches and institutions. There are over 1,600 troops of Catholic boys in the United States today. Surely this indicates the interest which has been shown by Catholics in this great movement. We must bear in mind also that there are thousands of Catholic boys in community and in mixed troops and there are very many churches and institutions using the Scout program and as yet unregistered at National headquarters.

In answering now the objection of those who claim that the Scout Movement is Protestant in its origin, anti-Catholic in its tendencies, we cannot answer better than in the words of Fr. John White, Educational Director of the Catholic Bureau of the Boy Scouts of America. He says, clearly and forcibly:

> Another objection very frequently advanced is that the movement is anti-Catholic in its essence and, therefore, that its influence is dangerous and pernicious. How anyone who has ever cursorily read the Scout Oath and Law can make such a statement is beyond my comprehension. I have been at the National Council headquarters for over nine months. I have dealt directly, day after day, with active scout officials and have enjoyed their confidences and shared, as best I could, their worries and anxieties. I have yet to meet a discourteous or a disrespectful scout official. I have been treated with the utmost consideration, kindness and friendliness. If every member of the Headquarters Staff was a devout Catholic, I could not have been better treated or more kindly received.
>
> I am absolutely convinced that when the officials of the Boy Scouts of America claim that the movement is non-sectarian in character, they speak the *truth*.

Among the many experiences the writer has had to convince him that Scouting is non-sectarian in the true sense of the word, one stands out prominently. The incident we are about to relate proves also that the authorities in the Scout Movement will not tolerate any interference of one religious sect with another, or any proselytizing under the cloak of scouting. When we first started the boy scout movement down here among the "slums" of New York, our efforts were naturally weak and tentative. We were trying to get the boys interested, we had no place for them to play, we had no money to buy them suits, or even registration cards. All we had was lots of good will to get and to keep the boys together. With this we managed to scrape together and to register a troop. Things were going on nicely. The boys were coming to the meetings regularly. I was instructing them, as best I knew how, in scout craft, never forgetting the religious side of the work. The youngsters seemed happy and contented. All of a sudden, on one of the meeting nights, almost all my boys were absent. On inquiring, I learned that the absentees had all left to go to the Methodist Episcopal Church just across the way. Here they were promised scout suits, registration cards, gymnasium, shower baths,

free "movies," swimming pool, etc. I was terribly surprised when a few days later I saw a number of my boys with brand-new scout suits coming down the Avenue. They were going to a scout party at the "Church of All Nations." I was indignant when I learned that these same boys had been given, free of charge, the scout uniforms before they had been registered as scouts at headquarters. I sent in a protest at once, emphasizing the fact that I was fully capable of taking care of my Catholic boys, much less did I need Protestant help. Rev. Fr. White promised to back me up. Scout headquarters 'phoned me, asking what objections I had to the "Church of All Nations" having scouts. I replied that I had no objection to their having *their own scouts,* but I did have all the objection in the world to their having *my Scouts.* Other Protestant churches did not interfere with my boys, who were all Catholic; why should they? I did not object to their having Protestant boys, since they were a Protestant institution, but they must stop their proselytizing under the pretext of scouting. A committee was appointed to investigate the matter. They found twenty-seven boys at a meeting ready to be registered under the patronage of the Methodist Episcopal Church. At the close of the investigation one of the committee, who was a Jew by the way, naively asked the youngsters "How many of you boys are Catholics?" Out of the 27 lads present, 22 put up their hands. Three of the rest were Jews, while only two were Protestants.

The result of this investigation was that the "Church of All Nations" could no longer register any boys as scouts without the writer's permission.

Speaking of my own boys, we might say that the introduction of the Scout Movement in our parish was the greatest thing for the youngsters. The boys naturally like the mysterious and the adventuresome. Scouting gave them both. We started with half a troop, now we have six troops. These boys must go to confession and to Communion in a group every month. What a fine sight it is to see the lads, most of them togged out in their uniforms approaching the altar to receive Our Lord! Most of these boys would never have been attracted to the Church otherwise. Moreover, the scouts come to meeting once a week, which meeting is carried

on with almost military precision: bugle call for assembly, salute to the flag, the recitation of the scout oath and scout law, short drill and setting-up exercises, games, ending up with an instruction on the part of the Moderator and prayer. What can be more suited to our Catholic boy than this program? This is the reason why all the other Catholic churches on the lower East Side of New York have taken up the scout work, and are making a success of it. This is the reason also why His Grace, the Most Rev. Archbishop, is making a strong appeal at present for scout masters. This is the reason also why our Fordham University has added another course, "boyology," to its curriculum of Sociology.

In this Scout Masters' School the young men, future scout leaders, learn in a practical way everything about scout craft, how to conduct meetings, games, field work, experiments, dramatization, demonstration, hiking, signalling, first aid, etc. This course, which entitles college students to credit points before the State Board of Education, is followed up or rather supplemented by a briefer course of eight hours on scout craft from a Catholic standpoint. A priest conducts this course; the writer has the honor of conducting it this year.

Wherever scouting has been encouraged by the Ordinary of the diocese it has advanced by leaps and bounds among the Catholic boys, proving how much our boys take to the movement and how much good it can accomplish with proper guidance. Bishop O'Connor of Newark, wishing to provide for the supervision of the boys of his diocese, found no better means of doing so than the Boy Scout Movement. In his letter to the pastors of the diocese, he writes:

Reverend Dear Father:

Among the activities which post-war conditions have imposed upon the Church is the supervision of the growing boy. The National Catholic War Council, in its survey of present-day needs, lists as of prime importance the immediate organization of our Catholic youth. The conclusions of competent authorities have, Reverend dear Father, been anticipated by your own experience in parish work. I need not, therefore, over-emphasize the importance of inaugurating in your parish a Catholic branch of the Boy Scouts. It is evident to you how readily our boys will join other organizations, if societies under Catholic auspices are not at hand. Our boys can fairly complain of being neglected, if their companions are provided with means for legitimate enjoyment from which they, by the command of their superiors, are excluded.

The natural objection which suggests itself is the expense that such organizations entail. Actual experience has shown that the expense is by no means as great as anticipated. A Boy Scout Club, giving to our boys every physical and spiritual advantage, can be established at a relatively small outlay.

The proper director of a work of this kind is one of the assistant priests. The pastor of a parish need not add to his burdens the immediate supervision of the society. The work or organization and supervision of the branch of the Boy Scouts which you will establish in your parish should be delegated to an assistant.

I direct you, therefore, Reverend dear Father, to appoint an assistant to take charge of this work. The priest placed in charge will carry on the organization in conjunction with the Diocesan Committee appointed for this work by me. Full information concerning methods of organization may be obtained from the members of the Diocesan Committee listed below. Urging you to take immediate steps to introduce the Boy Scout program in your parish, I remain,

Very sincerely yours in Xto.,
(Signed) JOHN J. O'CONNOR,
Bishop of Newark.

Bishop's House, Sept. 8, 1920.

The great number of fine Catholic boys from Newark with whom the writer came in contact this summer at camp prove that the Right Rev. Bishop's appeal was not in vain. Even from far away Bengal, British India, Right Rev. Bishop J. Legraud writes:

I consider the Scout Movement very helpful to the schools in Bengal, as its exercises contribute to develop manly qualities and a number of useful virtues which enable the young men to compete with difficulties indigenous to Bengal. I am quite aware of the possible abuse of the movement, but this can be guarded against by a wise selection of scout masters. The Scout Movement has not been introduced into native Indian Schools, chiefly owing to the difficulty in securing adequately qualified scout masters.

The Knights of Columbus have also begun to recognize the movement. They see the great need of caring for the Catholic boy, especially in his teens. They are seriously contemplating, and have actually taken steps towards forming Junior Knights of Columbus, to be known as Columbian Squires. These will include boys between the ages of fourteen to eighteen. This action is a step in the right direction, and if properly encouraged and developed promises to be the greatest welfare activity undertaken by the Order next to its war work. So thinks the Supreme Council of the Knights of Columbus. To our thinking, the Boy Scouts on the one hand, and the Columbian Squires on the other, solve

efficiently the knotty problem of our Catholic boy. Heretofore the cry against the Scout Movement was: "Yes, you do everything for the boy between the ages of twelve and fifteen, but you drop the boy completely after his scout age, and let him care for himself, except, however, when a boy continues his scouting and becomes a scout master. But these latter boys are few and far between, considering the vast number that were scouts." This we must admit is the one drawback in the Scout Movement, namely, it does not adequately look after the scout between the ages of fifteen and eighteen. Now that the Knights of Columbus have entered upon this new field of activity, we feel confident that this drawback will no longer exist, at least as far as the Catholic scout is concerned.

A boy now could be a scout between his twelfth and fifteenth year, a Columbian Squire between his fifteenth and eighteenth year, and a Knight of Columbus after his eighteenth year, the boy passing from one stage to another, provided he be always of good moral standing.

Before coming to the third part of this letter, namely: "My experience in Scout Camp," we will give only one illustration of how the writer makes use of scouting to teach some religious truth or to inculcate a wholesome lesson. As the boys were coming to us in greater numbers, we selected the better and the more faithful ones and formed what we call a "Patrol Leaders' Class." These boys are taught, separately, enough of scouting and in such wise as to be able to impart their knowledge to other new boys. We have at present sixty-five in this patrol leaders' class. We feel sure, however, that not all the boys will pass their patrol leaders' test and examinations to be held this coming December.

All those that do pass must pledge that they will bring seven other boys over whom they will be respective patrol leaders. One can readily see how the number of Scout Boys down here at Nativity Church will soon be tremendously increased. The plan may seem ideal, but there is no reason in the world why it should not be practical, particularly with hundreds of boys of scout age frequenting our public schools round about.

After I saw that the boys were coming faithfully I promised them that I would form a "Patrol Leaders'

Club." To add mysteriousness to this club I told them that I was going to get each boy a mysterious button, the mystery or secret of which only patrol leaders should know. Revelation of the secret to outsiders meant either suspension or expulsion from the club. These boys began at once to feel their own importance. Here is the button—here is the secret. I managed to get downtown a button with an enameled clover leaf and nothing else on it. The clover leaf has a golden fibre running through it. Now begins the mystery:

First Secret—Boys, how many flowers on this button? Answer—One. How many petals to this leaf? Answer—Three. The first secret then is: How many Gods are there? Answer—One. How many persons in God? Three—Father, Son, and the Holy Ghost. Then follows a brief instruction on God, and the Holy Trinity.

Second Secret—How many petals on this leaf? Three. Then the first petal will be N—the Second, P—the third, L—namely: "NATIVITY PATROL LEADERS." The golden fibre through the flower represents the honor and integrity of each patrol leader.

Third Secret, and last Secret—How many petals on this leaf? Three. Then each petal represents Faith, Hope and Charity, respectively. Then the boy is requested to explain each, namely: We should have *faith* in God the Father, *faith* in Christ our God and Saviour, and *faith* in Mary, his Mother. We should have *hope*—namely, that God will give us sufficient grace to go to heaven some day. We should have *charity*—namely, towards God—towards our neighbor—towards ourselves.

Here are a few of my experiences at Scout Camps this summer. The Kenowake Lakes, situated between Tuxedo and Bear Mountain in New York State, offer an ideal place for Scout Camps. They are one thousand feet above sea level in the rugged wooded district of the Ramapo Range of Mountains.

The lakes are artificial. Out of the seven such lakes, three are used exclusively for Boy Scout Camps. They were nineteen in number, including Boy Scouts from a radius of almost twenty-five miles of New York City.

It had been a cause of great anxiety to his Grace, the Most Rev. Archbishop of New York, that so many of the Catholic boys spending an entire summer at these camps away from home had to intermingle constantly with Protestant and Jewish companions. Heretofore a priest came now and then. No one was appointed definitely and regularly, but whatever priest could be gotten over Saturday and Sunday. This constant change

of men was, to say the least, not very conducive to the spiritual good of the boys. The priest naturally knowing that his stay was only temporary, that is, for one or two days, did the work assigned him for that time, and nothing more.

Hence there was great need of a permanent chaplain, one who would be on the spot with the boys, know the boys, visit their camps, play with them if need be, hear their confessions, listen to their little tales of joy or woe, tell them stories, go hiking with them, and, above all, say Mass for them and preach on Sunday morning. The boys after awhile would get accustomed to the same man, and the same man would get accustomed to the boys, keeping after them in case the latter did not live up to their religious duties. Such was the writer's assignment the past summer. I came home regularly every week to give an account of my stewardship not only to my own Superiors but also to the Catholic charities who were instrumental in my appointment. My schedule of time was: Sunday evening, home; Monday, generally home; Tuesday, return to camp; Wednesday, visiting various camps; Thursday, visiting various camps; Friday, confessions on Lake Torati; Saturday, confessions on Kenowake Lakes; Sunday A. M., two masses, sermon, etc.

It was on July 2nd that the Scouts started for camp. They assembled at the foot of West 42nd Street, took the Hudson River Day Line boat to Bear Mountain, rode, 500 of them, in automobiles through the mountains to the camp site on the Kenowake Lakes. I was with them. The boys, having been divided into groups according to their camp number, tent number and bed number, had little difficulty in finding their respective places. What a sight! In our particular camp, without the slightest complaint or murmur, we all began to get things ready for the fast approaching night. To add to our greater discomfort, it started to pour "cats and dogs" during the night. Luckily all the tents were up and the beds made, otherwise I at least would have been singing, "Oh, why was I tempted to roam." The first night at camp is generally a restless night for the youngsters, especially for the new scouts.

A log cabin, once used as a store room, was assigned me. Though the floor was swept, still the walls and

ceiling were filled with hornets' nests, spider webs, and offered shelter for many other creeping things. The cabin had a large open space, where I rigged up my little altar, and a partition beyond which I put my rickety cot.

Rising long before the boys, curiosity brought me around the various tents. One little fellow sitting on the edge of his cot with his head in his hands complained that he had not slept a wink all night, and that he was determined to go home to "mamma" that very day. Needless to say that he did not carry out his determination, for he soon got used to the ruggedness of camp life and not only remained for the two weeks but all summer. He became my little sacristan and frequent companion on my various trips from camp to camp. This is only one example in the concrete how scouting makes a boy rough and ready and manly in the true sense of the word.

At 6.30 the bugler sounded "Reveille." At 7 o'clock all the Catholic boys of my particular camp assembled for Mass; they were fifty-two in number, forty-two of whom went to Communion.

D. CIRIGLIANO, S. J.

DOCUMENTS AND NOTABLE FACTS ABOUT THE SPIRITUAL EXERCISES*

This is the title of an article written by Fr. Henry Watrigrant, S. J., the editor of the *Bibliothèque des Exercices,* a French bi-monthly published in Belgium, devoted to the Spiritual Exercises. The present article runs through 200 pages, briefly reviewing the history of retreats and giving data concerning them in the different parts of the world. The first impression of one's reading the article is astonishment, that the Exercises, through retreats, are influencing so many thousands throughout the world. In view of the fact that the matter of the article is very interesting and calculated to arouse greater zeal for the spread of the Exercises, it was felt that a resumé of the article could profitably be given in THE WOODSTOCK LETTERS.

* This Summary is taken from the March, May, and July numbers of the Bibliothèque, and is due to Mr. W. J. McGarry, S. J. Not all the countries are mentioned in the Summary.

The Apostolic Letter, "Meditantibus Nobis," in which His Holiness, Pope Pius XI, so warmly commended the Exercises, and appointed their author, St. Ignatius, the heavenly patron of Retreats, aptly heads the article in the "Mélanges." Pius XI has indeed crowned the many laudations, uttered by many Popes and Prelates before him, and throughout the article it will be noted how frequently the zeal and aid of the Bishops have fostered, developed and solidified the retreat movement.

The high place given the Exercises by Catholics needs no amplification. Their influence within the Church will be more fully realized throughout the course of the article. We shall often see too, how the Ignatian asceticism is being felt outside the Church. It may not be out of place as an indication of the Protestant attitude, to quote some words of Prof. Karl Schleich, a Berlin doctor.

"Profound study has convinced me of this: that man (Ignatius) has attained his end—a complete liberation from worldly follies. He was a man of powerful soul . . . of concentrated will, who was convinced, after his discovery of the Spiritual Exercises, that he could one day rule the world—a veritable king of souls."

Schleich then asks the question how this actually was carried out by Ignatius and his order. He answers:

"There must be, to attain such spiritual dominion, in his doctrine and method, an element of enormous importance, which perhaps has not yet been seriously studied except by the Jesuits. I would like to find in the psychology of Ignatius of Loyola, the kernel of it all—the latent power of penetrating so deeply the human character and of guiding it so successfully. It is the book of the Spiritual Military Exercises, that is a kind of infallible receipt for arriving at absolute self-control. It is a method of realizing the poet's words, 'Be always thine own master, and never thine own slave,' it is a certain means of victory of reason over impulse."

France. The 80 houses which were conducted in 1913 are not all reopened since the war. The ground lost is being steadily regained however and the numbers of retreatants are approaching the former figures. The reports of the Association of Catholic Youth show that in the last two and one-half years, 900 retreats have

been given to about 27,000 retreatants. This association is excellently organized. One of its main purposes is to arrange retreats for graduating classes in all kinds of schools. This is directly helpful in increasing vocations. French missionaries have succeeded in extending the retreat movement to the colonies. Madagascar annually since 1910 has averaged 100 retreats with 12,000 retreatants. The Chinese missions too have their retreats. In Southeast China, in 1920, there were 73 retreats and 3,000 attendants.

Germany. In 1883 one of the Catholic journals made an appeal for retreats. What followed this appeal we may judge from the subjoined statistics of three of a score or more houses for retreats:

St. Michel of Steyl, from 1877-1913..... 50,000 men
St. Francis, Capuchin, from 1893-1914..... 78,000 "
St. Ignatius, Falkenburg, from 1894-1918....125,000 "

The war, of course, interrupted the work. In order to reorganize it, our Fathers have issued some excellent brochures on the Spiritual Exercises. Catholic periodicals have helped popularize the movement and the cooperation of the congresses of the clergy has been heartily given. Hence in 1922 there were 60 centres where retreats are given the year round, and 40 where during certain times groups of retreatants may be accommodated. The German Protestants have established two houses of retreats.

Chili. The popularity of the Exercises in Spanish America was always wide-spread; modern statistics confirm the fact again. In the ten years before 1884 a single house for retreatants in Santiago reported 51,000 attendants. This zeal for retreats is a heritage of the brave work of the pioneering Jesuits of the old Society. The movement is ever growing. In ten large cities centres for retreats are solidly established. Some of these houses accommodate groups of business-men, laborers and ladies in turn. In recent years 300,000 men and 50,000 women have attended retreats. Redemptorist, Benedictine as well as our own Jesuit publications report the magnificent fruits of the Exercises. Writers have noticed that the fruits are not individual only, such as the amendment of a wayward life, the decision of a vocation, etc.; they are civic as well, a general reduction of criminality and drunkenness. The budget in Chili has been reduced 20,000 francs, because the ex-

penses of municipal administration have been diminished due to the reform, inaugurated by retreats. Effective with the people, encouraged by the prelates, the retreat movement gains momentum everywhere, promising even greater fruits in the future.

Colombia. Colombia has set a record in retreat work. Frs. Munoz and Garcia have worked wonders in this little country. On all sides their zeal is praised and aided. A bit of Fr. Munoz's report will at once illustrate his methods and their fruits. From 1903-1905, he conducted exactly 50 retreats attended by approximately 6,000. A retreat is given only at the invitation of the parish priest, who fixes the date and arouses the parishioners. Makeshifts of all kinds do for living quarters while the retreat is on. For all assemble at the parish Church and stay there during the entire retreat. At times large numbers and small spacing make the admission of beds impossible and only rush mattresses are allowed. Some retreatants even have to sleep in the corners of the stairs. However, Fr. Munoz accepts this; he says it is good penance for the more wealthy. Each retreatant must bring two chairs—one for the chapel, which is often only a large courtyard, and one for the refectory, while the tableware is gathered from any possible source.

Once the furnishings are settled, the list of the retreatants is examined and a small fee is exacted for the expenses of food, etc. Of this initial meeting, Fr. Munoz tells not a few edifying stories. For the poor are eager to sacrifice and the rich are generous in doubling the fee. A short meeting follows in which the most important item is the insistence on retreat-recollection. The retreats vary in length from five to eight days. On each day there are two meditations, two conferences and two sessions of spiritual reading. Communion in the parish church closes the Exercises. After Mass and breakfast, the body of retreatants passes before the large Crucifix in the courtyard and kisses the feet of the Master.

Popular and effective for the first time, the second visit of Fr. Munoz is generally more welcomed. *"Veni, vidi, Deus vicit"* is the slogan of Fr. Munoz. In 1906, 40 retreats were given to 10,000 men. In another year the number was 18,000. In 1910, this apostolic man

left Colombia for Guatamala, but the great work that he began was carried on until stopped by the government.

Ecuador. In the country of Garcia Morena, no houses for retreatants have yet been opened. Yet retreats are popular. Indeed national legislation prescribes a retreat for university students at the beginning of Lent. The retreat is under the direction of the Archbishop of Bogota, and includes the faculties of Law, Medicine, Arts, Sciences and Mathematics and the National Academies of Music and the Fine Arts.

Mexico. Recent political troubles and the expatriation of Ours from Mexico have impeded the work of retreats to a great extent. Still, the Oratorians and the secular clergy carry on a great amount of work in this line, and our own Fathers, in spite of the status of the Society in Mexico, have not entirely abandoned the work.

The Republic of Argentine. The ministry of retreats, perforce abandoned by our Fathers at the time of the Suppression, was reorganized in Argentine and Uruguay by the heroic woman, Maria Antonia of St. Joseph, whose cause has recently been introduced at Rome. Due to her efforts during the Suppression, 100,000 attended the Exercises. The numbers are more modest now. Two or three retreat houses average two retreats a month with an attendance of 200.

England. The English Cardinals, Wiseman, Newman, Manning, Vaughn and Bourne gave whole-hearted support to the retreat movement. Hence it is no surprise that we hear that the present work in England is very fruitful. Compstall Hall, opened in 1908, is the first of four houses for retreatants. Besides our Fathers, the Redemptorists and the Religious of Notre Dame conduct numerous retreats. A custom has sprung up in many of the Missionary Societies which promises excellent results. Those on the eve of departure for the missions make the Exercises.

The sisters at New Hall began the extension of the retreat movement outside the fold when they admitted some Episcopalians to a retreat. Since then a great number of English Protestants have come to look with favor on retreats. A commentary on the Spiritual Exercises by one of the Cowley Fathers proves how wide-

spread is the interest taken in retreats. In 1920 no less than 37 retreats were conducted by Episcopalian clergymen. From the home country the retreat movement has spread to the English Protestant Missions. Thus we have a pretentious program of a three-day retreat given by the Methodists in Ceylon. The Ignatian method, it is true, is considerably neglected in some of these imitations, but no little good, it must be confessed, is being done.

Canada. The Archbishop of Montreal wrote in 1920 to our director of retreats, Fr. Archambeault, generously praising and encouraging our work. Ours conduct five houses for retreats in Canada and in connection with these conduct a review, "La Vie Nouvelle." Other religious Orders and Congregations are active in the ministry of retreats as well as our Fathers and the yearly fruits of the Exercises are magnificent.

Ireland. The example of Daniel O'Connell who yearly retired to Clongowes for prayer and meditation, is not forgotten in Ireland. Political troubles however have greatly impeded the work of retreats. In 1910 the brochure by Fr. William Doyle, S. J., entitled "Retreats for Workmen—Why Not in Ireland?" gave new life to the movement. The result is a house for retreatants which was opened in 1921. One thousand have already attended retreats here. An association plans to organize the whole movement for greater fruits and we may hope that they will popularize retreats even more extensively.

Madura. New missionaries arriving in Madura remark the piety and the zeal of the faithful. Old missionaries tell them that the once obstinate and intractable Paravers have become dutiful and submissive children of the Church by means of retreats. Yearly retreats are conducted in local centres. They follow the same order as Ours do in the eight-day retreat with the added onus that each retreatant submits his election to the director in writing. The organizer of this fruitful work is Fr. Chas. Bertholdi.

Retreats are common along the Fishery Coast. In 1922 a new house for retreats was opened at Trichinopoly, subscribed for by the members of a French Missionary magazine. Throughout Hindustan and the

Congo, frequent retreats are held for the Catechists and their wives.

Austria. Two fine houses of retreats are maintained in Austria. Of these Feldkirch is the larger. Here the beautiful natural surroundings as well as the commodious quarters help very much to make the retreats attractive and fruitful. In 25 years, 36,000 retreatants have visited Feldkirch. Twice in these years, on the roll of retreatants is read the name of Monsignor Ratti, now His Holiness, Pope Pius XI. Attended frequently by the educated classes, accounts of the retreats often occur in Austrian and German periodicals. The liberal press too has taken notice of them, but their accounts are frequently more amusing than edifying. The number of attendants seems sure to increase, as there is now the well-organized Ignatiusverein, an association founded to extend the retreat movement. This association at present must rebuild much that the war destroyed, but the work of reconstruction is being zealously executed. 1923 was marked by a very enthusiastic congress of representatives who met at the Canisianum at Innsbruck.

Belgium. The history of retreats in Belgium would make an interesting volume. Within the last thirty years, with the help and the approval of the Bishops, the organizing of retreat houses and local centres has progressed very rapidly. In 1912 Fr. Plater gives the statistics for the seven retreat houses for the ten years previous, 97,000 retreatants. On to 1914 the figures increase and then there is in the list the sad lacuna, 1914-1918. The aid of the Bishops has not been confined to approvals and pecuniary aid. They have very much helped in propagating the retreat movement by discussing retreats in the diocesan conferences. Retreats too have formed the topic for discussion in the Congresses of Charity and Sociological Associations of the Belgian lay Catholics. The Belgian sisters conduct 15 houses for retreats and the orders of men, seven. The average number attending each year is 25,000. The spirit of Belgian piety pentrates Asia and Africa in her missions. Thus in the Congo, to select one instance, in 1922, 300 blacks made the Spiritual Exercises.

Spain. From 1660 continuously to the Suppression, Manresa has been the rendezvous of retreatants. Opened

again after the Restoration, the house accommodated those making the Exercises down to the expulsion in 1868. Only ten years later were our Fathers able to take up the work again. Between 1878 and 1901 the Exercises were given 1,100 times at Manresa. In 1889 a more commodious house was built through the charitable donations of the faithful. In this house 48 retreats are conduced each year.

At Loyola up to 1890 the retreats were private. From then on group retreats were preached in Spanish and Basque to about 500 a year. The following account of a group retreat at Loyola has many interesting features. It is written by one of our Fathers at Loyola.

"One of the most interesting groups of retreatants was that of the Navarrese workmen. These sturdy fellows left Luquin, their native village, at five in the morning in a torrential rain. But neither muddy roads nor the mountain paths made treacherous by the floods, stopped them. They arrived at Loyola, mudded to the knees after a three-day journey, remarking that for no earthly project would they have undertaken such a task. But the difficulties of coming were forgotten in the expectant joy of spending five days at Loyola. Here everything pleased them. To hear them talk, no spot on earth was more beautiful than Loyola, no not even the convent of Irache, and this for the Navarrese is one of the wonders of the world.

"They leave us abounding in generous zeal and resolves. They will make the particular examen daily and find some time for spiritual reading. A favorite resolution is to omit their wine on any day on which they curse. The Imitation of Christ is their favorite spiritual reading.

"One would think that the organizer of these retreats were an affluent caballero or a zealous parish priest. Not so. *Infima mundi elegit Deus.* A poor seamstress plans these pilgrimages. Long ago she made the Exercises at Loyola and thenceforward resolved to be a tireless propagatrix of the work of St. Ignatius. Using the influence her holy life has gained for her among her neighbors, she has reformed her native village. Her eloquence and address gain her easy success in enlisting the peasants in the cause of the Exercises. Her method with the wealthy is unique. She first forms her band of

workmen for the pilgrimage to Loyola, there to make a retreat. Then she calls on some influential person of the neighborhood—Señor Fulano, let us call him. She needs a person of eminence to head the pilgrimage. She has presumed that Sr. Fulano would be willing to lead the retreatants to Loyola. Indeed, she has already written to the Fathers at Loyola that Sr. Fulano might be expected with the next group. Of course, Sr. Fulano is one hundred miles from thinking about making a retreat. But he generally capitulates before the splendid tactics of Donna Eulalia. From the village of Luquin the great work of this poor seamstress has spread to the whole surrounding country.

"Donna Eulalia conducts the peasant women's retreat, generally in person. With a bag of vegetables for their nourishment, these women make the trips to and from Loyola mostly on foot. During the retreat they hear the points in the Santa Casa and make their meditation in the Church. One day during one of the retreats, I entered the Church. A woman was reading the points. This done, she began to preach, making applications and telling stories, which were sometimes far from the subject of the meditation. But the ardor of her lively, vigorous speech filled one with a sense of the Divine Love. She was appealing to her hearers to keep their minds fixed on the tabernacle during their daily occupations. And her simple straight-forward words carried much that I, a religious, could ponder over. It was the first time I had seen or heard her. But I needed not ask her name. It was Donna Eulalia. Who at Loyola has not heard of her? What a noble work this single women has done!"

In Barcelona from 1908 to 1917, 183 retreats were preached to 4,600 attendants. By 1920 the total has reached 6,000. A Congregation in Barcelona is organized to extend the retreat movement. It is divided into a recruiting committee, which has centres in the outlying towns, a financial committee, and most important of all, Perseverance Centres whose object is to keep in touch with those who have made retreats. Once a year our Fathers conduct what is called "Ignatian Week." Here is a brief summary of the program. The purpose is the spread of the Exercises:

Sunday—Pontifical High Mass, Procession, Exposition of the Relics of St. Ignatius.

Monday—Congress, "Technique of the Exercises," by a Jesuit. "Organization Work," by one of the Cathedral Canons. "Missions to the Faithful," by a Father of the Society of the Immaculate Heart.

Tuesday—Musicale, followed by a paper on "The Realization of the Ideal of the Exercises," by a Monsignor.

Wednesday—Private meetings of the Sub-committees.

Thursday—Mass and Communion Breakfast.

Friday—Closing exercises. Sermon by His Eminence, Cardinal Vidal y Barraquer.

Saturday—Pilgrimage to Montserrat, the pilgrims carrying the relics, the finger of St. Ignatius and the arm of St. Francis Xavier.

Sunday—General Communion at Montserrat, and a visit to Manresa.

The Basque Country. A civic society under the title "The Perfection of the Workman" has constructed at Durangon a house for retreatants. Here in the last thirteen years, 7,000 have made the Exercises.

Sarragossa. The organization of retreats and the construction of a house for retreatants is due to the zeal of His Grace, the Bishop of Palma. The expenses are defrayed by diocesan charities.

United States. It is during the vacation months particularly that retreats are popular in the United States. For up to a few years ago, no special houses for retreatants had been erected and hence groups making the Exercises were accommodated in the Boarding Schools, while the students were away. In 1911 one house for retreats for men was built. At present there are 22 centres which are conducted for men's retreats, while the various Cenacles of the large cities have offered greater opportunities each year for ladies' retreats.

The figures for the summer of 1921 illustrate the great work being done—244 retreats were attended by more than 20,000. This list omits all retreats to religious and is the report of the four Jesuit Provinces only. The statistics for the retreats conducted by the Passionists, Trappists, Fathers of the Society of the Divine Word and Benedictines are not available.

Certain interesting features of the history of retreats in the United States are here collected. For a long time the single house where groups of men could be accommodated for the Exercises was Manresa House, Keyser Island, located about an hour's ride from New York.

In the beginning some Bishops and secular clergy made retreats here, and later on, each second Monday retreats were conducted for laymen. In 1893 Bishop McDonnell of Hartford issued a circular to make known the work being done at Manresa and to urge its development. In this he was seconded by Cardinal Satolli, the Apostolic Delegate, and Cardinal Farley of New York.

Not content with this single house, the Jesuits made retreat centres at Brooklyn Station, near Cleveland, and at Fordham and St. Andrew in New York. Here both private and group retreats were conducted. The same kind of work was initiated at St. Mary's in Kansas, at Prairie du Chien, Wisconsin; at Florissant, Missouri, and at Santa Clara, California.

In 1909 the Reverend Terence Shealy, S.J., had charge of the New York retreats. He was anxious to extend the work, and with the encouragement of Cardinal Farley, he called a meeting of the prominent Catholic laymen. Before the 600 who attended the meeting, His Eminence explained the laymen's retreat movement and warmly recommended that their best efforts be expended in aiding Fr. Shealy. The result of this meeting was that in September, 1911, Mount Manresa, Staten Island, New York, was opened for week-end retreats. The retreats began on Friday evening and ended on Monday morning, and thus a minimum amount of time from business hours was consumed.

Fr. Shealy also formed an Auxiliary League to promote the work. The various centres of this league had a twofold purpose, the development and solidification of the retreat movement and the promotion of Catholic sociological studies. The expenses at Mount Manresa were defrayed by free-will offerings. The method of collecting these I have not heard. The method at White House, the new house for retreatants at St. Louis, Mo., was simple and ingenious. Each retreatant received an envelope, which he dropped into a box, enclosing the fee he deemed suitable.

Since its opening in 1911, about 20,000 have made retreats at Staten Island. The great man, Father Shealy, who initiated and promoted this work so ardently for so many years, is now gone to his reward.

At Philadelphia, until the house at Malvern Hill was

opened, the retreats were conducted at Overbrook, the diocesan seminary.

The work of retreats is rapidly spreading in the Missouri Province of the Society. White House, attached to St. Louis University, was recently purchased, and the numbers attending here were already large until the building was destroyed by fire some months ago. Besides this house, about a dozen other centres are made at the various Jesuit colleges as well as at those conducted by the other religious orders.

All over America the work is rapidly developing. The zeal of our American Fathers has accomplished much. A congress of all the retreat directors from the different religious orders would help the work very much. This plan has been successful in Europe.

The work instituted by Fr. Shyne of the Missouri Province deserves a notice. He has prepared Catechetical Tridua for children. The regular school hours suffice for the retreat exercises. The matter for the talks and the considerations are the Credo, the Commandments and the ascetic principles of the Exercises.

Holland. Retreat work in Holland is carried on principally by the Redemptorists, the Fathers of the Society of the Divine Word and the Jesuits. The promotion and perseverance committees do their work through the Third Orders and the Marian Congregations. Parochial retreats have been introduced with the aid of zealous pastors. Recreation periods are allowed in these retreats, in view of the naturally calm temperament of the Dutch workmen. In the last two years 11,000 young Catholic Hollanders have made the Exercises. The retreat is very popular among the people, due to excellent organization and propaganda. The work has aroused Protestants, and some have begun to imitate our work. In view of the curiosity aroused among them, our Fathers have issued invitations to Protestant bodies to attend the Exercises. The following lines are a summary of the impressions of a young non-Catholic, who attended a retreat conducted by Fr. van Ginnicken, S. J.

"At last cultured Protestants have an opportunity of learning the sanctity of the religious life. At the retreat which I attended Protestant University students were the major portion present. It was indeed a pleasure to attend. The directors, two Jesuits, were at once

learned and amiable. The conferences were remarkable for their depth and form. They faced modern problems in a manner wonderfully direct. A very interesting after-dinner conference treated the history of religious ceremonies. A later afternoon lecture was an explanation of Renaissance art from a Catholic standpoint. At the 5 p. m. benediction one felt the value of art and music in religious ceremonies. But the climax of the day was the evening meditation. Ah Meditation—it is good for us Protestants to know it—we have nothing but vocal prayer. The evening meditation was in the half-darkened chapel. There holy peace descended upon us, living as it were, in a way which we can never forget. The calm and peace after the strenous exercises of the day refreshed both soul and body. These few hours of intimate religious life taught us more than years of study."

This account was published in a Protestant periodical and was signed "A Philosopher." It warmly recommended Protestant pastors and seminarians to make the Exercises of St. Ignatius. The result was that in 1921 eighteen pastors came to make the Spiritual Exercises.

Hungary. The Archbishop of Szathmar has set apart a house for retreatants, and here in 1921 about 1,500 made the Exercises. An account of a rather rigorous retreat made at a Benedictine Abbey by some twenty deputies shows how cultured Hungarian Catholics regard retreats. The liberal press was very restrained in noting the "Middle-age devotion of the deputies and hoped for that spiritual elevation of soul which is the just outcome of the Spiritual Exercises."

The enthusiasm of a retreat conducted in the diocese of Eger stirred the peasants to promise the erection of a church in honor of the Sacred Heart. Nothing is too costly for their zeal, and yet some of these poor fellows must give up their smoking in order to provide the mite they have promised.

Italy. At the time of the Suppression in Italy there were 16 houses for retreats. Since the Restoration, the movement is again slowly developing. The Sovereign Pontiffs urge it on with word and example, for once a year the Vatican becomes a house of retreat. As Archbishop of Milan, the present Pontiff was the organizer

of collective episcopal retreats. As Pope, he encourages the work by granting special audiences to groups of retreatants.

The present retreat movement in Italy dates from 1870, for much of the organization previous to United Italy needed renewing after the change of political conditions. The reconstruction has steadily gone on. In 1900 the enthusiasm and zeal of the Bishops solidified the work among the peasants. The work among the clergy and seminarians is, of course, solidly established. In Genoa, once a year since 1912, the thirty-day Exercises are open for the clergy, and 163 have made the full Exercises. Sunday is perforce a "break-day," since parochial duties require the attention of the clergy on that day.

At present, in all the large cities of Italy, houses of retreats are established and flourish. Within the last ten years the number of peasants alone attending the retreats is 14,000, and the work is by no means restricted to the lower classes.

The sixth centenary of Dante was the occasion of many comparisons of the Divina Comoedia and the Exercises and this had its good effect among the educated classes.

Mahometan Countries. We can name no special houses for retreats. Yet our Fathers are zealous for the spread of the Exercises. Fr. Sacconi gives retreats to Syrian priests; centres are established in Armenia and Turkey; in Egypt, near Cairo, retreats are conducted at our villa house.

Portugal. Exiled—our Fathers can only look back on the work they had so auspiciously carried on at home, though now, dispersed in Spain or Brazil, their labors are included with those of the native Apostles of these countries.

Slavic Countries. The retreat movement was practically undone by the war. Reports of a spread of the work, however, are beginning to be heard again. Four retreats were given in 1922 in Poland; the Redemptorists carry on a fruitful apostolate in Bohemia, and in Jugoslavia three centres report a growing interest in the Exercises among all classes of the people.

Switzerland. No established houses for retreats exist in this country. Yet our Fathers have succeeded in doing a great amount of work among the laboring classes.

A MONTH IN NOVA SCOTIA

The assignment in July to a month's work in Nova Scotia was naturally very agreeable, for July in New York, with its excessive heat and humidity, is very enervating and trying.

The Provincial Congregation finished its sessions in the nick of time, and that evening, July the 5th, saw me aboard the boat for Boston, as there was no time to be lost if I was to be at Antigonish to begin the Clergy retreat on Monday evening. I left Boston by train that same night at 8 o'clock and reached Moncton, N. B., Saturday evening at 4.30. This haste was necessary, as very few trains move in Canada on Sundays.

It was a pleasure to be at Moncton again, so as to be able to repay in some slight manner a personal debt of gratitude to Father Savage, the pastor of St. Bernard's Church. This excellent priest is a great friend of Ours in Canada. Several boys from his parish at his recommendation have become pupils of Loyola College, Montreal, and two others with his encouragement are Novices at Guelph. Father Naish, S. J., died while giving a Mission at St. Bernard's, and Father Savage's kindness on that occasion will not be forgotten by Ours. Two years ago, returning from a retreat to the Halifax Clergy, I fell seriously ill for over two weeks at St. Bernard's Rectory, and no mother could have been more attentive and solicitous than this good priest. Needless to say, it was a pleasure to lend him a helping hand at the services on Sunday and preach at the late Mass.

The story of Moncton is typical of what is taking place throughout most of Eastern Canada. Some ten years ago there were a few French families attending the services at St. Bernard's. Fr. Savage suggested the formation of a French congregation. Today the French congregation far outnumbers the English. The French school now exceeds in pupils and excels in equipment that of St. Bernard's, and the Canadian population is today much more numerous than any other in the town. It is only a question of time till the whole town will be French. What has taken place in Moncton is being repeated throughout New Brunswick and Southern Nova Scotia.

It seems a just retribution for the cruel act of the banishment of the Acadians, so unjustly exiled by the English, that now they should have come back and have increased to such an extent that today they possess the land from which they were so ruthlessly banished. The Catholic Acadian, industrious and prolific, by not tampering with nature's law, is gradually and rapidly crowding out the descendants of his former oppressor. The French at last have come to realize that mere numbers are not sufficient—they are not looking for the ascendancy of the mob. The French farmers, fishermen and laborers of Nova Scotia are also in quest of the ascendancy of brains, and now have several colleges as well as the Lavalle University, where their children may get the very best education.

On Sunday, at 4.30 P. M., the Montreal-Halifax Express was due at Moncton, practically one of the few trains which run on Sunday in the Dominion. Though keen enough in business activity in Canada, still they believe in and observe the Sunday as a day of rest. As my train was over two hours late, my arrival at Truro was not until after midnight. It was too late, of course, to disturb the pastor, and I inquired from a policeman for a respectable hotel. A former experience in the little town did not lead me to anticipate luxurious accommodations. Truro's hotel appointments are neither abundant nor extravagant. Accompanied by the officer of law and order, as if I were under arrest, we reached the Jubilee House. Whose jubilee was commemorated by the dingy establishment I neither inquired nor was curious to know. I slept lightly and at six was in quest of the church for Mass. At last a young Catholic lad led me to the church, and having said Mass and breakfasted chatting with the pastor, whom I knew, at 9 A. M. I was on the last lap of my long journey and reached Antigonish at one Monday afternoon.

Truro calls for and deserves little comment. It is a railroad junction. From it, going southeast, Halifax is reached; turning northeast, the train makes its way through Antigonish to North Nova Scotia and on through Cape Breton to Sydney, of which something will be said later. Truro is a hotbed of orangeism, and rehearsals for their parade on the 12th of July had already begun, the pastor told me. As the Catholics are

very few, at that season of the year they are quiet, unobtrusive and not much in evidence.

Reaching Antigonish at 1 P. M., Dr. MacPherson, Rector of the University, was awaiting me in his car at the station, and we were in a few moments at the College of St. Francis Xavier, as the University is more commonly and familiarly called. It was a surprise to see all the Clergy, to the number of more than 100, assembled, though the retreat was not to open till eight that evening. Such a fervent anticipation of the retreat opening, not usual among the Clergy, was soon explained when I was informed that Mgr. McIntosh—a worthy veteran of the diocese and a charming man whom I met later—was celebrating his golden jubilee and the University was giving the Clergy a jubilee dinner in his honor. I was, of course, invited, but excused myself under the plea of fatigue.

The history of Antigonish is interesting; I mean the University; for the village of about 1,500 people is unimportant as its *raison d'être* is to supply the wants of the College and the scattered farmers of the district. It may be well to mention, however, that the village or town is largely Catholic and the county of the same name is Catholic also in the proportion of eleven to one.

The University traces its origin to a College established by Bishop McKinnon at Arichat in 1853. Upon his consecration Bishop McKinnon recognized at once the urgent need of a more numerous priesthood, if the large and scattered farming and fishing population was to be served successfully. The institution was not to be a seminary, but a College from which he hoped, and as the event showed not in vain, for a large number of vocations to the altar.

Two years after the opening of the College at Arichat the professors were transferred to Antigonish and the present establishment was begun. Under the fostering care of Dr. John Cameron, the first Rector, the College grew and prospered, and when he afterwards became Bishop of Antigonish his zeal for the University did not slacken. New buildings were erected, the studies improved, students increased and vocations to the Sacred Ministry multiplied. St. Francis Xavier's influence upon the usefulness to the diocese of Antigonish, bears a marked resemblance to our own Holy Cross

in relation to the dioceses of Springfield and Providence.

The buildings of the University are numerous and impressive. In addition to a large Convent for the Sisters of St. Martha, who do the domestic work for the College, and a large structure for classrooms and living quarters for the professors and a dormitory for the boys, there are up-to-date science halls, library, chapel, hall of private rooms for students, a well-equipped gymnasium and a very large rink for winter sports. The board at the College is incredibly low, being only $6 a week and $85 a year for tuition. There are several factors, which, in these days of the high cost of living, enable the administration to conduct the institution successfully on so small an income. First, there is a large farm attached to the College on which most of the vegetables needed are raised and where the beef used is slaughtered. In this way the cost of feeding the students is very much less than if the vegetables, fruit and meat were purchased in the open market.

Another important item which contributes to the economic conduct of the school, is the Sisters of St. Martha. These have the charge of all the domestic departments and manage the kitchen, laundry, dining-rooms, dormitories and all supplies. These Sisters are a diocesan community instituted for the care of hospitals, orphanages and for the management of the domestic work in seminaries and colleges. About thirty of them dwell in the Convent which adjoins the administrative building, and for the colossal sum of $3 a month, efficiently carry on the material work of the whole institution. They gladly do the work and are sorry to take even the paltry sum with which they are cheerfully satisfied. As the entire support for their needs and upkeep is borne by the College, what they do with the $3 a month isn't clear. I fancy it is absorbed as a tax by the Mother House.

Another factor contributing not a little to keeping down the expenses is the salary of the clerical section of the faculty. The priests who teach, and all are priests save a few lay professors, receive each as yearly compensation $500. For many years they did the work efficiently for even less than half that amount. The compensation offered the lay teachers ranges from two

to three thousand a year. With priests of the spirit which such remuneration implies, there can be no doubt that the chairs are filled by men of character and detachment, and it is no wonder that St. Francis Xavier's stands high in the educational world in Nova Scotia and has made its mark.

Immediately adjoining the grounds of the University are the High School and College of Mt. St. Bernard for Girls, conducted by the Sisters of Notre Dame of Montreal. The pupils of the College Department of St. Bernard attend the college classes at the University. This was rather a surprise, as I know of no Catholic boarding institution which is co-educational. Naturally curious to know the result, I was informed that the system was entirely satisfactory and that the young ladies were giving a good account of themselves intellectually, the most successful student this year being a girl from Prince Edward Island, who surpassed all her competitors of both sexes. The professors and Sisters were loud in praise of this novel experiment in Catholic education.

I began, on July the 8th, the retreat to over 120 priests of the diocese of Antigonish. Among my auditors was Rt. Rev. Alexander McDonald, Bishop of Victoria, who had just resigned that See. He is, as one could judge, a saintly and learned Prelate. I saw much of him during my two retreats to the Sisters of Notre Dame and the Sisters of St. Martha, which followed my retreat to the Clergy. He is deeply and devoutly interested in the subject of the Sacrifice of the Mass, upon which he has frequently and learnedly written in the Ecclesiastical Review, and is at present bringing out a book on "The Nature of the Sacrifice of the Mass." He spoke to me in the highest terms of Father de la Teille, S. J., and in praise of his work, "Mysterium Fidei." It is a deep comfort and great pleasure to look back on the pleasant and useful hours spent with this saintly Prelate. His broad views on church administration, his affectionate loyalty to the Holy See, his tender love for the church and his attractive and intelligent piety were very stimulating and made upon me a deep impression. He has accepted the position of Special Director in the Seminary of Toronto. The young men are blessed in having such a guide and example.

When the three retreats, which lasted twenty consecutive days, were over, as I had eleven days before my next retreat, which was to be in Montreal, I accepted an invitation to preach at Canso, the most eastern point of Northern Nova Scotia. My acceptance of the invitation to preach at Canso was the more ready and willing, as I was anxious to discuss with Father Thompkins the educational proposition made by the Carnegie Foundation for Education to the various denominational colleges of the Maritime Provinces. As this is a matter of interest and importance, I shall go into it at some length after I've reached Canso.

Leaving Antigonish at about 1.30 P. M. in company of His Lordship, Bishop Morrison, who was going to Cape Breton to visit a sick priest, we reached Mulgrave, which is separated from Cape Breton by the Strait of Canso, at that point about a mile it width. The cars are ferried across and continue through Cape Breton to Sydney. At Mulgrave I bade good-bye to His Lordship, who, in spite of protest, carried my valise and saw me to the little steamer which in two hours bore me east through the Strait and over Chedabucto Bay to the wharf at Canso.

After a warm welcome from Fr. Thompkins and a pleasant supper, we drew up our chairs to the grate, where lumps of soft coal were burning, as it was cold on August 1st at that bleak point which puts out into the Atlantic, and our conversation on the Carnegie Foundation proposition began. For many years in the Maritime Provinces, that is Nova Scotia, New Brunswick, Prince Edward Island and New Foundland, there has been and is now a growing discontent with the condition of higher education. It has been felt on account of the number of denominational colleges which kept apart and failed to co-operate with each other, that there has been a waste of educational power and an unnecessary duplication of work, which if the denominations could be induced to combine in non-religious branches, could be done more efficiently and at a greatly reduced expense.

Each religious institution, though ill-endowed and ill-equipped, was duplicating the work of the other. None could afford to pay salaries sufficiently high to attract

the best professors and instructors and funds were lacking for the purchase of the most up-to-date scientific equipment and the libraries of each college were utterly inadequate for high-class work. The result has been that there are in the Atlantic Provinces five degree-conferring universities below the standard in educational efficiency and constantly falling further behind. It was, of course, evident that the effect of such a condition would be that the best talent in the Provinces would go elsewhere for an education and the present inefficient institutions will be even more intellectually weakened. The need then of a union of denominational colleges and the uniting of resources and equipment, if such could be brought about and religious teaching safeguarded to each college, seemed not only advisable but imperative.

The Carnegie Educational Foundation was invited to look over the situation and to report suitable recommendations. The Examining Committee found the conditions stated above and reported that if things continued on the same lines, then in the Maritime Provinces, the educational conditions were hopeless and a high standard impossible.

The committee did not question the sincerity or earnestness of those engaged in the educational field; in fact, they had nothing but praise for their efforts and self-sacrifice; they reported only on results and prospects. Finally they urged a union of the five denominational colleges in a common university at Halifax and for this purpose promised a subsidy of several millions of dollars. The conditions for the new university at Halifax had not been worked out in detail when I was at Canso, but some broad lines had been accepted by all. The Board of Governors of the new university was to consist of representatives from all the colleges, and safeguards for the denominational tenets of each were to be adopted by all. The libraries would be combined and scientific equipment pooled. Each college, while retaining its identity and name, would be a part of the University on equal footing with every other college. Each institution would have its special professor for subjects which touched upon religion, but for other subjects there would be a common professor of the highest ability and reputation in his own line, so that

every student would have at his disposal a library and scientific apparatus really complete and up to date and be taught non-religious branches by the best professors that could be induced by high salaries to put their talent and knowledge at the service of the University.

The Catholic colleges of the Maritime Provinces were urged to take part in this scheme. Many felt that, given the proper safeguards for our doctrinal purity and integrity, we ought to be glad of the opportunity of associating with the professors and students of the other colleges. In after-life all are thrown together in the struggle for success, and the educational isolation, a necessity in the past, has led frequently to misunderstanding and friction in later years.

Then, too, the contact of the Catholic professors with the professors of the University could not but be intellectually stimulating and beneficial for both parties. The system has been tried out with doctrinal safeguards at Toronto, by St. Michael's College, and has worked with such satisfactory results that it has not only ecclesiastical tolerance but rather strong approval and approbation. There are strong letters from high Ecclesiastics who sanctioned fully the Toronto system, which is practically what is proposed by the Carnegie Educational Foundation. One gentleman of wide experience wrote: "The scheme is not harmful for Catholics, but very dangerous for Protestants." Many say that having the truth with us and on our side it would be strange if we couldn't win out in a struggle with those who have the handicap of error and falsehood.

The whole question was taken up and discussed by the Bishops of the Maritime Provinces from its various angles, and as they could not agree and failed to reach a unanimous decision, the matter was referred to Rome. Those who favor the plan of amalgamation hold that Rome's failure to approve the plan is conditional, and that the sanction will be forthcoming the moment the Bishops agree and ask for it. This view is held by the disappointed party because of the case at Toronto, where the scheme, practically the same, is not only tolerated but approved, and where, too, the results are more satisfactory.

In the interesting discussion of this question Father Thompkins and I sat before the grate till the coals died

away into ashes, and rather chilled, we retired for the night to dream of the triumphs of the Church through efficient education. The next morning I was aboard the steamer on my way to Sydney, Cape Breton.

J. H. O'ROURKE, S. J.

KNIGHTS OF THE BLESSED SACRAMENT AND OUR LADY'S YOUNG PRIESTS

Who has not heard of Osterley, the centre of the K. B. S. Crusade and the home of Our Lady's Young Priests? The village, or residential area, is on the very verge of London and at the same time practically in the country with an exceptionally salubrious climate. Close by is the famous Osterley Park, perhaps the largest demesne in the London district, once a Manor House of Cistercian nuns, now the seat of a sporting nobleman, Lord Jersey. Campion House was an ample and picturesque villa with strikingly fine surroundings, bought only a few years back to serve as a Jesuit Retreat House for Workers. Here Father Edmund Lester carries on his twofold work, and this is now the principal residence of his dearly loved Young Priests. We shall have to point out, in due course, the connection between this later movement and the crusade, but the latter is already so well known and appreciated in America, especially among our own people, that important as it is in itself, we think it superfluous to describe it fully in the WOODSTOCK LETTERS. Considering not merely actual results which are immediately obtainable for God's greater glory, but also the inward nature of the Young Priests' movement with its potentialities for the future, we do not hesitate to put it fully on a par with the world-wide crusade. The two works have at least this in common, that they have contributed each in its own way to import a distinctly new element into modern Catholicism; but it requires little logic to conclude that anything appertaining to the training of the clergy must in so far as it succeeds win for itself our higher esteem. This is the more palpable because, since the war, the shortage of priests has been so deeply felt all over the Church that any new method of filling up the depleted ranks of the clergy demands exceptional attention.

Those intimately acquainted with Osterley must agree that its methods are in many aspects refreshingly new. Having lived among the Young Priests for the better part of a year (though without having any direct hand in their training), the present writer may claim to be in a good position for forming a just appreciation of the merits of the undertaking.

It will be hardly required here to attempt a complete record of the origin and progress of the movement. But it may well be noted that, as often happens in big developments, the Young Priests were the outcome of a series of more or less disconnected (though not as we surmise fortuitous) occurrences. Father Lester really commenced the work during eight years spent soon after his ordination at Accrington, a rather grim town, but a grand centre for Lancashire Faith. Having been ordered by the Rector to look after the boys and youths, he gathered them into a Sodality of Our Lady and also preached about vocations. The result was that he soon banded together a few of them in an improvement class, teaching them how to speak and how to read, and gradually preparing them for higher studies. Of these, eight went on for the priesthood and three have already been ordained. Then, during the war, the good Father was suddenly moved to Oxford, where he remained for eighteen months, leaving six of the Accrington aspirants without any help. Various applications which he made in their behalf were unsuccessful, and their chances of succeeding seemed remote, when he bethought him of the sons of Dom Bosco, the Salesian Fathers. He has himself told the story* of their reception into the Order. "At the Easter Excursion the young men were summoned to the Battersea School by the Rector. They came, these bright-faced young fellows, and then on to Oxford to report. We saw the news in their happy faces. 'Father Rector says that, although they are very low in funds, he will accept us all. *Deo Gratias!*'

"We shall be ever grateful to the Salesian Fathers, for from them came the First Aid, and in the works of God it is First Aid that counts. There are people who will help a successful enterprise, but wait till it *is* successful. It is the early encouragement that does so

* In the year 1921, in "Introibo," vol. I, p. 53.

much. So in looking back it is with grateful eyes and hearts that we must thank the Salesian Fathers. Two of those who came to see us at Oxford are dead, killed in the war. Nine have become Salesians, and we hope many more will."

The next event, again quite unexpected, was the summons of Fr. Lester to Wimbledon, there to act as editor of the Sodality Magazine "Stella Maris." This practically gave him an organ of his own, one which rapidly became the most popular Catholic paper in Great Britain. It was recognized at first as the mouthpiece for the Knights and Handmaids, but soon it uttered a loud cry for the Young Priests also. Money began to flow in, a banking account was opened. This was during the Provincialate of Fr. Joseph Browne; and on his death Fr. Wright who succeeded him ordered Fr. Lester to take charge of the Retreat House at Osterley, but to continue editing the "Stella Maris" and to try to engage the interest of the K. B. S. in the Retreat work. Neither Provincial nor subject had the least idea how this new move would eventuate. We shall now see. It was during the war, and with Father Plater's help many Retreats were organized for wounded and other soldiers. It then began to be realized by Father Lester how many vocations were hidden beneath the khaki jacket.

One after another came to him to ask if there was any chance for them if they came through the war. Being Knights of the B. S. they had read about the Young Priests' movement in "Stella Maris," poring over it in the trenches. To them it was a star of hope, of light and guidance. At first almost all the Young Priests at Osterley were ex-soldiers and ex-sailors. When the Conscription Bill came into force five or six young aspirants had to go—some were killed, but others came forward to take their places.

It so happened that Father Wright had to visit Very Rev. Father General, and so he laid the whole matter before him, explaining that we were face to face with a new phase and a new situation. Next morning the General told Father Provincial that he highly approved of the scheme, and that it was one of the works the Society should take up, but added, that if it were under-

taken it must be done with perfect efficiency, and that the young men must be put through a thorough course of studies.

Father Provincial returned with the good tidings, and immediately the old cottage and stables of Campion House known as "Bethlehem" were set in order to serve as sleeping quarters for the men, in order that the work of Retreats might still be continued. Later that work had to be suspended, but only for a time.

A word must be added regarding the finance of the Young Priests. As a rule they are adopted by a Benefactress, who has been termed a Fairy Godmother. It is her function to provide the support of the candidate for his sojourn at Osterley, which is normally a period of two years. Occasionally the Godmother becomes personally acquainted with her Young Priest, but this more intimate bond of union is usually dispensed with. The benefactress knows that by her instrumentality a Priest is being educated, and she is perpetually reminded in reading about the progress of the work that all the Masses and prayers of her adopted child as well as all his apostolic labours will be regarded in God's sight as in a very deep sense her own, as she will have been the means of providing them all. The success of the movement is thus largely due to the realization by the Faithful of the value of the Holy Sacrifice and the Sacraments.

And now we should like to make some remarks upon the wonderful supply of late Vocations, which began with the war and has been growing more and more as the years roll by.

It is not difficult to believe that the war psychology was found in many countries to turn grown men towards the service of God. For what could drive them to this more surely than harrowing scenes of blood and agony, together with experience of heroic sacrifices and bravely borne martyrdoms? And we also hold that the after-war psychology may have been no less a potent cause of Late Vocations—involving as it did a shattering of illusions and a dire contrast between the hopes of the victors and the fruits of their triumph. This must be understood not merely in regard to political or economic interests, but much more to those deeper realities of life to which heed is taken by thoughful people.

As a proof of this statement we may point to a well-known movement in England, in a different sphere from the Y. P. movement but quite parallel to it. We refer to the incredible increase of Catholic women who are seeking to lead a life of pure contemplation. Again, we are informed that the Noviceships of most of our English-speaking Provinces are being crowded with recruits. "God fulfils himself in many ways," and there is nothing strange in his Providence bringing good out of evil.

But we shall find a consideration more pertinent still in the connection already alluded to between the K.B.S. Crusade and our Young Priests. These aspirants to the priesthood come, practically without exception, from the Knightly ranks, Thus they are no strangers to Osterley for they arrive there with their souls impregnated with its special spirit. They have already embraced a Cause, and when young men do this, it is not unnatural to them to wish to go further. Is not this the underlying appeal of the Spiritual Exercises? Subjects have heard the call of their Great King; and they may easily offer themselves for "Distinguished Service" under that King's Standard. *"C'est le premier pas qui coute!"* Once let a young man who is thrown loose into Protestant Society to breathe its atmosphere day in and day out—and let him resolve of his own free will to rise early on his weekly day-off to approach the Altar of sustenance—let him freely promise to live worthily of such a frequent reception of his Lord's body and to carry out the simple rules of his Knighthood—let him not start these habits as a thrill of novelty or a freak of fervour, but manfully keep them up for perhaps many a long year—and you have already provided many ingredients of a vocation. You have already Faith, Stability, Purity, and Devotion; God's grace which has already conquered the man can easily make the priest.

Before desribing the impression made upon me by these young men, and the training they receive at Campion House, I must say something about the real motive power of the whole machinery, the man who instituted both the K. B. S. and the work of theY. P.'s, and whose influence keeps them going all over the Catholic world. Why Father Lester does not suffer from megalomania

I have never quite made out—he certainly is a Napoleon in his way—but as a matter of fact his love of his Knights and Y. P.'s does preserve him from the taint of egotism. It would hardly be seemly in these pages to discuss the character of a living Jesuit on its more spiritual side, but as to his human gifts and methods of working, we may be allowed to compare him with his brother and friend who has lately gone to reap his reward. There is some analogy to our subject in the record of Charles Plater, who as member of the English Province achieved so much for the Faith that his death left a serious gap in English Catholicism. The success of both Jesuits in their own sphere of work must have exceeded their own wildest expectations; and if we compare the men we shall perhaps detect their common root on the human side. Father C. C. Marindale in his masterly biography of the Founder of the Catholic Social Guild and Promoter of Retreats for Working Men, lays great stress upon his "temperament." He won hearts easily, he subdued men to his will and knew how to organize them for his purpose; it was more his enthusiasm than any special ability or trained gift of eloquence—all this is equally applicable to Edmund Lester. The men were alike in their extraordinary flow of wit in conversation (neither of them has quite disdained the punster's miserable art), but the distinction of both was still more remarkable in their facile wielding of the pen. In polite journalism either could certainly have reached the highest distinction. As it was, Fr. Plater made use of the best Protestant papers as his medium for what was scarcely veiled Catholic propaganda, while receiving ample pecuniary rewards for his articles. Fr. Lester has written mainly in Catholic organs (including his own); but he too reaches a large number of non-Catholic readers, many of whom are deeply impressed by his controversy not seldom to the point of conversion. For he has an extraordinary gift of pouring forth (in the neatest copperplate without the need of revising a phrase or a letter) an inexhaustible amalgam of romance, philosophy, humor, paradox, sarcasm, devotion, controversy, and the most amusing and irresistible appeals for money.

When we come to their respective methods of work we find a difference between the two Jesuits. Plater's

enthusiasm was somewhat of the whirlwind type, he was daring and disorderly and won through by sheer driving power—Father Lester on the other hand is very gentle and quiet, ever amiable and seemingly impossible to be put out. I asked him once what he would do if Campion House were suddenly swallowed by an earthquake or burnt to the ground, and he replied, "Go to look for an architect and commission him to make a plan!" This calmness is indicative of his strong devotion to his father St. Ignatius, who trained his own will to contemplate the utter disruption of his growing Society. A man who moves about quietly, watches everything, says very little, and is universally beloved, is pretty sure to have his wishes carried out to the letter. Father Lester's kingdom is ruled by example and moved by personality. This quality which includes everything seems to emanate through his very finger-tips, thin and delicate as those of the lover of music and the musician (literally and metaphorically) ought to be.

It is now fully time (if I have escaped the censors) to give my impression of Father Lester's alumni. What strikes me most strongly is their utter naturalness and frankness. They are grown men (even if not always quite grown-up), and many of them are well set-up, and already suggest the bearing of the soldier-priest. They are as unlike to shy novices as anything could be conceived. There is no sign of strain or effort, very little external show of piety outside of the common observances. Still there is in the chapel quite a palpable atmosphere of manly devotion to the Blessed Sacrament. Never have I seen greater or more simple reverence; these young men are at home at the Altar—just as in their ordinary avocations about the house or in the garden, they are at home with their superiors, with their vocation, and with one another.

Their life has to be strenuous, partly on account of the arduous nature of their study to which I shall again refer, and partly because this is balanced by a heavy amount of manual work. For the gardens and grounds of Campion House, which are extensive and beautifully kept, are entirely in the hands of the Young Priests, except for a single man in charge. Thus the amount of time allowed for strict recreation is less than is commonly granted to students.

The curious thing is that many of the Knights who arrive at Osterley have still to do much before their vocation is consolidated. Not all have yet conceived the ardent longing for the priesthood which many of the aspirants undoubtedly feel. Some of the young fellows have come by a sort of undefined attraction, perhaps to see the place, or to make Father Lester's acquaintance, or to make a few days' Retreat with some reference to their future. Many of these are converts to the Faith of quite recent date. One who is doing well was accepted the day after his baptism; others have expressed a clear wish to join the Young Priests while yet outside the Church. The young men are wonderful. I have myself examined some of them and have found the clearest signs of a vocation but as yet unrealized by themselves. But what is astonishing is the way that some of them rapidly develop after a few days mixing with the other Young Priests. The impressions they derive are not generally found to be evanescent; though on the other hand we see cases of boys coming with the idea of a vocation and after quite a short stay finding that they have to go.

Undoubtedly the mixture of converts with hereditary Catholics has a good influence on both sides. The neophytes get cured of many of their disabilities, while their example often acts as a powerful stimulant. In many cases these lads have made heroic sacrifices in embracing the Faith in the teeth of difficulties, or have surrendered good positions to take their chances at Osterley. There is also a healthful intermingling of different social grades, partly perhaps owing to the infusion of converts. Among the Y. P.'s you will find university graduates, public school men, boys from the army, navy or civil professions, and on a perfect equality young mechanics or shopkeepers or votaries of various trades. The strongly democratic spirit emerging from such contact is also strengthened by the life led by the priests and lay-masters in common with the junior members of the household. In the Refectory there is not even a high table strictly speaking, for the boys have to move up to it should any vacancies occur.

It is now fully time to turn to the question of the intellectual training imparted at Osterley. I have remarked that this is strenuous and the reason is plain.

Late Vocations come mainly to the non-classical student, boys who never learned even the elements of Latin, or have long forgotten them. Frequently they have long been away from all study at least of a literary cast; there is no reason for dwelling further on the difficulties which such cases present. For most candidates Osterley provides a two-year course, which at least suffices to start them on their road to the Priesthood and Priestly study. After this rather short spell they may still appear to be somewhat backward as to knowledge, but they are well aware that their lack of book-learning must be supplied for by the will to study. Only superficial minds would rate glibness or smatterings of grammar as a higher qualification for the priestly state than mature judgment and well-tested will power. We must admit that at first there was found in certain quarters some prejudice against the system of fostering Late Vocations, but it is gradually expiring as the virtues and achievements of the Young Priests become more generally understood.

All new enterprises have to run the gauntlet of amateur criticism (which after all matters little to the wise), but what strengthened this movement from the first was the attitude of those responsible for the government of the Church. His Eminence the Cardinal Archbishop has been all through most encouraging. At an early period, when he might quite well have waited and watched, he came in person to Osterley to speak words of encouragement to Fr. Lester and his boys. The fact that the Cardinal had previously championed the cause of the K. B. S. Crusade had already won their hearts; but that he should give countenance at an early stage to what was certainly an experiment (and according to some a very dangerous one) was a new and precious proof of the largeness of his mind and heart.

Archbishop Keating of Liverpool, which claims to be in some sense the capital of English Catholicity, has been equally strong in supporting the Young Priests. Even before leaving his former diocese of Northampton he had called it a splendid work and had sent a candidate for the priesthood to Osterley. Other Provincial Bishops did the same; at least ten English and Scottish dioceses have begun to look to this source for a supply of priests having gladly adopted some of the Y. P.'s.

We shall recur again to the relations of Osterley to the diocesan seminaries, but the acceptance of subjects by practically all the greater Religious Orders and many of the lesser congregations is a no less striking encouragement of the system. The following statistics, it must be noted, refer not to students at present under training as Young Priests, but to men who have left Osterley for their further religious and priestly education and are now persevering in their vocation.

As we are writing for Jesuit readers only, it will be natural to commence with the Society. There are at present no less than 32 Jesuit scholastics or novices who got their vocation or confirmed it at Osterley. Naturally the bulk of these, about two-thirds, are in the English Province. So far only 3 have gone to America, but arrangements are at the moment of writing being made to ensure a regular supply of men to an American Province which happens to be greatly in want of novices. Five have been accepted by the Irish Province and 5 for Provinces further afield, including the Mission of Madura (East Indies) owing to a visit from its representative Père Bertrand, who was delighted with the Young Priests. Considering the few years that have elapsed since the work commenced, we think this record is most encouraging. But it hardly conveys an idea of the feelings expressed by Jesuit Superiors who have themselves come into contact with the men.

The Benedictine Order, traditionally so strong in England, perhaps more than other bodies, is remarkable for its conservative spirit. Yet of all the Abbeys in England and Scotland, eight in number, there is none that has not got its Y. P. The Abbey of Fort Augustus (Scotland) acts as a secondary nursery for many vocations that get crowded out from Osterley but are provided for by the same funds. Such boys are, of course, according to the principles ruling the work, left free to choose their own destination, but many of them naturally gravitate to the Benedictine Order. As we write two young converts are leaving us to go to Downside, the most important of all the Abbeys.

Even so difficult a vocation as that of the Carthusians is not without its votaries among the Y. P.'s. There is but one house of the Order in Great Britain, St. Hugh's, Parkminster, originally a French foundation. Only a

small proportion of the many English aspirants who try their vocation at this monastery have been retained in the Cells. Yet there are now at Parkminster 3 of our boys, 2 of whom are professed monks, while we have 2 more who are already accepted but are still completing their course at Campion House.

We may mention next the children of St. Francis. Of these there are 11 Y. P.'s among the Friars Minor (of whom 5 are professed), and among the Capuchins 8, all professed with the exception of 2 novices, and including 2 who have attained to solemn profession.

We referred to the Salesian Fathers as giving early assistance to Fr. Lester's scheme. The congregation has now among its members (including 4 novices) no less than 16 whose vocation is indebted to the work. Among them is a priest holding an important position in a London house, and five scholastics engaged in teaching in a secondary school. Only those intimately acquainted with the needs of the Church in England can realize fully the significance of these secondary schoolmasters.

It might weary our readers to go through the whole list in detail. It includes Dominicians, Vincentians, Oblates of St. Charles (4), Servites (8), Passionists and last but not least Redemptorists (7). Of the last we venture to add that this congregation has a very successful system of selecting and educating its own alumni; and we therefore regard the predilection of the Redemptorists for the Y. P.'s as specially important.

For the Foreign Mission Osterley has already done something good, and will probably do much more in the future. It is a matter of congratulation to have supplied the White Fathers (Cardinal Lavigerie's) with 13 subjects, and St. Joseph's Foreign Missionaries (Cardinal Vaughan's) with 12; nor does this entirely exhaust the list.

Turning back to the subject of Secular Vocations (excluding all the congregations referred to or others which can be technically classed as secular), there are belonging to English and Scotch dioceses fully 50 Y.P.'s in various colleges at home and abroad. The greater colleges, of St. Edmund's (Westminster), Oscott, Ushaw, are well represented; smaller ones, such as Leeds, Glasgow, Aberdeen, Cardiff, have their Y. P.'s. Quite a

number are studying at Rome, Paris or Valladolid; two are in Palestine for the Patriarchate of Jerusalem; and so on. It is worth while mentioning that all the students at St. Edmund's, 7 in number, have been accepted by the Archdiocese, whereas the 11 at Oscott (Birmingham) belong to a number of dioceses.

There are therefore at present over 200 students trained as Y. P.'s who have so far succeeded in their various spheres of work or study. About the failures there is only one thing to be said, and that is that their number is quite incredibly small. Excluding, of course, those who have quickly given up perhaps after only a few days' residence and have therefore never really attempted to assimilate—those who have failed either at Osterley or subsequently have generally been cases of physical breakdown. Even so the percentage is small, because one of the peculiarities of the family at Campion House is its extraordinary bodily health and fitness. Those who give up can be easily counted on the fingers, and the more the work thrives in other ways the more clearly does it increase in stability.

We ask the reader to remember the large percentage of converts, and this makes the results even more astonishing than anything else could do. For anyone with knowledge of youthful converts knows how often they are mistaken about their vocation. If they go straight to ordinary seminaries they probably have less chance of holding on. The fact is that the Young Priests are selected with great care; but the huge preponderance of successes is undoubtedly due to the fact that the converts when once in Osterley are hypnotized from the start. (I regret having to use this word, but it escaped me, and now I cannot escape from it.)

There is but little to add, except the hope that I share with Fr. Lester that his system may spread into other countries, and especially America, with the least delay possible. Any zealous priest who wishes to make the attempt should, of course, visit the Young Priests in person and make a serious study of the conditions (not the rules, for there are hardly any) which make them what they are. And if he wished to take away a few choice specimens that perhaps could be also arranged as a start.

HENRY BROWNE, S. J.

THE GOLDEN JUBILEE OF THE CATHOLIC CHURCH ON WARD'S ISLAND, N. Y.

The first Mass was said by the first Jesuit chaplain in St. Joseph's Church, Ward's Island, December 8, 1872, and the jubilee celebration was set for Sunday, December 10, 1922. By an unforeseen coincidence, the diamond jubilee of St. Francis Xavier's Church fell on the same date; and, as the Archbishop could not attend both ceremonies on the same day, the Ward's Island celebration was postponed until April 22, 1923.

During the interval the chaplain and the people on the Island were tireless in their efforts to make the occasion memorable, and they certainly succeeded beyond the expectations of the most sanguine. The distinguished guests, both lay and clerical, who attended the celebration were delighted and astonished, edified and fortified for further efforts in behalf of suffering humanity. They all agreed that the event was a tribute to the zeal of the priest and the generosity of the faithful. The patients, of course, who are more or less insane, contributed little money, but prayed much, so that the nurses and officials, who are comparatively few, bore all the expense. Indeed, they are conspicuous for their charity and liberality: they have a ready hand and an open purse for every worthy cause. The amount they collected a few years ago for the suffering poor in Ireland might well put many a big city parish to shame. But as the Lord is generous to the generous, the prayers and sacrifices of these employees must have a far-reaching influence in attracting blessings or averting calamities. As a matter of fact, their whole life is one continuous sacrifice in caring for the poor and the afflicted.

In order to increase the capacity of the church, a new choir loft was erected over the main entrance, and the organ was transferred thither from the transept gallery on the gospel side. The tone of the instrument was much improved by modern devices which only experts can explain and only musicians can fully appreciate. The interior of the edifice has been greatly beautified by tasty decorations, by a new pulpit, a new communion railing, two side altars and two stained glass windows,

one at each end of the sanctuary. For the enlightenment and edification of posterity, three bronze tablets have been erected. One is attached to the pulpit and bears the names of ten officials who gave $100 apiece for that purpose. Another tablet, attached to a pillar on the gospel side, records in two parallel columns the names of sixty generous souls who contributed between $50 and $100 each. The third tablet is affixed to a pillar on the epistle side and is dedicated as follows to the first Jesuit chaplain on Ward's Island:

ST. JOSEPH'S CHURCH
1872-1922
In Loving and Grateful Remembrance
of the
REV. FATHER JOSEPH PRACHENSKY, S. J.
The First Jesuit Chaplain
at
Ward's Island
1868-1889
And for the Worship of God
the
Founder of this Church of St. Joseph
In whom he always and confidently hoped
and was never disappointed
* * *
His Successors in the Faith
GOLDEN JUBILEE
December 8th, 1922

GOLDEN JUBILEE FUND

December 8, 1922

DONORS OF $50.00

Nicholas Blazina
Mary J. Brennan
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John Lydon
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Knights of Columbus, Ward's Island, $500.00

The table on the pulpit reads thus:

DONORS OF THIS PULPIT ($100.00 Each)

Annie F. Jestley, Catherine Henry, Nellie J. O'Connor, Catherine O'Rourke, Margaret Doorley, Sarah Thorpe, Delia McBride, Rose McGay, Jeremiah Mahoney.

Golden Jubilee Year, December 8, 1922

Two new stained glass windows in Sanctuary.

AT OUR LADY'S ALTAR

Gift of
Our Lady's
Sodality
$500.00
GOLDEN JUBILEE
December 8th, 1922

AT ST. JOSEPH'S ALTAR

Katherine Carney	$100.00
Kathleen Hannon	100.00
Elizabeth Lyons	100.00
Mary Agnes O'Neill	100.00
Nellie Murphy	100.00

The Federation of Labor on the Island cleared $2,000 by two entertainments for the Jubilee Fund. Others too numerous to mention were equally generous of their time and means. Old friends in the outer world did not forget the occasion. For instance, Mr. George A. Ford, whose father was a physician on the Island in Father Prachensky's time, sent a hearty greeting and a substantial cheque.

On Sunday, April 22, Archbishop Hayes arrived at Ward's Island shortly before 10 A. M. He was met at the boat by several of the officials and by a reception

committee composed of thirty Knights of Columbus, all employees on the Island. They escorted His Grace to the church, which was tastefully decorated for the occasion.

The Hon. Murray Hulbert, President of the Board of Aldermen, officially represented the City of New York. Among other prominent officials who attended the jubilee ceremonies were Dr. Floyd Haviland, Chairman of the State Hospital Commission; Dr. Marcus Heyman, Superintendent of the Hospital, and Dr. Robert Abrahams, Chairman of the Board of Managers of the Manhattan State Hospital.

During the Solemn High Mass of thanksgiving the Archbishop presided on a throne in the sanctuary. He was attended as assistant priest by Rev. John H. Farley, S. J., nephew of the late Cardinal Farley. The deacons of honor were Rev. Michael A. Clark, S. J., rector of St. Francis Xavier's Church, and Rev. Patrick F. Quinnan, S. J., rector of the Nativity. The Very Rev. Lawrence J. Kelly, S. J., Provincial of the Maryland-New York Province, was celebrant of the Mass; Rev. James I. Moakley, S. J., was deacon, and Rev. James A. Taaffe, S. J., was subdeacon. The master of ceremonies was Dr. Stephen J. Donahue, secretary to the Archbishop. Other priests in the sanctuary were Rev. John J. Wynne, S. J.; Rev. John H. Mulligan. S. J., chaplain at Randall's Island; Rev. Francis T. McCarthy, S. J., Rev. Peter J. Kayser, S. J., Rev. Raphael V. O'Connell, S. J., Rev. Francis A. Breen, S. J., and Rev. John Corbett, S. J.

The jubilee sermon was preached by Father Corbett. After thanking His Grace and the officials present for honoring the occasion, the preacher paid a special tribute of gratitude to all who had helped so generously toward the embellishment of the edifice and the worthy celebration of such a solemn event. He then summarized the history of the church on Ward's Island. He reviewed briefly the work of Jesuit chaplains in ministering to the spiritual and temporal needs of the poor and the afflicted in the various institutions located on the islands of the East River.

Before giving the Papal Benediction, the Archbishop, speaking from the throne, praised the devotion of the Jesuit Fathers to the poor of Christ as shown by their

work in the charitable institutions of New York. His Grace also expressed his gratitude to State and City officials for their co-operation in supplying means and opportunity for the religious duties of the patients. He was much impressed by what he had just witnessed, and he would carry away with him new zeal for further efforts in the cause of Christ's poor.

After the Mass the guests were served with a fine luncheon in one of the large dining halls. A caterer from the city had provided accommodations for two hundred guests. In the course of the dinner addresses were made by the Archbishop, by Hon. Murray Hulbert, Dr. Floyd Haviland, Rev. F. White, Protestant Episcopal Chaplain, and Very Rev. Lawrence J. Kelly, S. J., Provincial. Rev. John J. Wynne, S. J., acted as toastmaster.

As a permanent souvenir of the jubilee, Father Lenahan published an artistic booklet containing a brief history of the church and half a dozen plates representing the building, Cardinal McCloskey, Archbishop Hayes, Governor Smith, Dr. Haviland, Dr. Heyman and Dr. Abrahams. It is to be regretted that the chaplains were omitted; but Father Lenahan explains the omission by saying that he could not find a photograph of the first chaplain, Father Prachensky, and so he decided to leave out the others. The booklet also contains a "Jubilee Psalm," which was written for the occasion by Rev. P. J. Cormican, S. J., of Georgetown University.

As a spiritual memorial of the occasion, the Archbishop made the main altar a privileged altar in *perpetuum*. He also granted an indulgence of forty days for Three Hail Mary's said at the side altars. It is worth recording that Rev. Joseph F. Hanselman, S. J., obtained from Piux XI, October 16, 1922, a special Papal Benediction for the Golden Jubilee of St. Joseph's Church. Father Lenahan, with the approbation of the Archbishop, humbly besought the favor in the following letter:

BEATISSIME PATER

P. Franciscus J. Lenahan, Societatis Jesu, cappellanus Ecclesiæ S. Joseph in Ward's Island (Diocesis Neo-Eboracensis) ad pedes Sanctitatis Vestræ provolutus, hæc humiliter exponit:

Proximo die festo Immaculatæ Conceptionis B.M.V. jubilæum aureum celebrabitur dictæ Ecclesiæ S. Joseph, quam frequentare solent quatuor circiter millia infirmorum, quingenti custodes et alii publico nosocomio mente captivorum addicti.

Orator proinde humiliter implorat ut Sanctitas Vestra, occasione istius jubilæi, Apostolicam Benedictionem, in forma consueta, impertiendam concedere dignetur omnibus fidelibus dicto die festo præsentibus.

Rmus. Archiepiscopus Neo-Eborac. hanc petitionem valde approbat et commendat.

Et Deus &.

Sanctissimus Dominus Noster
Pius P. XI.
benigne annuere dignatus est iuxta preces.
Ex Aed. Vat. die XVI. Octobris, 1922.

II.

Sketch of the Catholic Mission on Ward's Island

The Catholics on Ward's Island were attended by the secular clergy for several years before the arrival of the Jesuits in 1868. The last secular Chaplain was the Rev. Henry Coyle. He did not reside on the Island, but he visited the place at regular intervals, or at irregular hours when duty called. The Record Book of the Church contains this notice of the transfer:

In compliance with the wishes of His Grace the Archbishop (McCloskey) of New York, the Catholic Mission on Ward's Island was taken in charge by the Fathers of the Society of Jesus, who had already for many years exercised the sacred ministry in the charitable and penal institutions of the City of New York on the neighboring islands. On the 18th of August, Father Joseph Prachensky, S. J., was presented by the local superior of his order to His Grace, the Archbishop, for approbation. He repaired to the Island on the 22nd day of August, 1868, and resided on the Island as a guest of Mr. Henry, Deputy Warden, until such time as proper arrangements could be made for his accommodation.

The Diary for August 20, 1868, contains the following entry:

This day the undersigned Chaplain closes his spiritual charge on Ward's Island in obedience to the order of His Grace, the Archbishop of New York, the Most Rev. J. McCloskey. His Grace requests the undersigned to take charge of the parish or mission at Verplank Landing.

During the Chaplaincy of the undersigned nothing but the most harmonious feeling prevailed amongst all classes and denominations. The Commissioners as a body have been generous and respectful in all things that appertained to Divine Worship, and in securing the spiritual comfort of every poor and afflicted emigrant.

H. Coyle, *Catholic Chaplain.*

No man was better qualified to describe the early days of the Catholic Church on Ward's Island than the first Jesuit Chaplain, Rev. Joseph Prachensky, S.J. He has left at least two letters on the subject, which are interesting and instructive. The first, somewhat condensed, runs as follows:

EMIGRANTS' REFUGE AND HOSPITAL
WARD'S ISLAND, N. Y.
November 27, 1871.

To Editor Woodstock Letters:

When the tide of emigration from Europe began to flow to this country, New York became the chief port of entry, and continued to grow in extent and importance with the increasing numbers which arrived every day in its harbor to seek a new home in this New World. Many of them arrived destitute, and others who brought their little savings with them became the prey of thieves and sharpers, who stripped them of their means and turned them out penniless on the streets. These poor victims of fraud and greed were soon arrested as vagrants and paupers and sent to the prison or the workhouse.

To remedy these evils, a number of prominent Irishmen formed an Irish Emigrant Society for the assistance and protection of their fellow-countrymen. The Germans soon followed their example, and in the course of time the two societies, with the aid of the State authorities, obtained a Charter from the Legislature of New York as *The Commissioners of Emigration of the State of New York*, with the right of levying a tax on the captain of every vessel carrying emigrants to the port of New York. By means of this tax or head-money, which at present is $1.50 for each emigrant, the Commissioners were enabled to perfect accommodations in Castle Garden, where all emigrants have to land, to purchase ground and erect buildings for the sick and destitute, no matter of what nationality they may be.

Thus every emigrant arriving at the Port of New York or Brooklyn, if sick or destitute, has a right to hospitality and care in the Emigrants' Refuge and Hospital of Ward's Island during the first five years in the country. Many arrive after having been sent for by relatives, without means to continue their journey. They are transferred to Ward's Island, their relatives are notified, and they remain in safe-keeping without expense to them until the necessary funds are provided to reach their destination. The hospitals contain every form of disease, with the exception of smallpox cases, which are transferred to Blackwell's Island at the expense of the Commissioner. There is an average of from 600 to 800 patients in the hospitals, and from 1,200 to 2,500 inmates on the Island. During the course of last year 14,000 persons received hospitality here. The greater part of these were German or Irish; there is also a considerable number of English and Scotch, of Poles and Bohemians, with a sprinkling of other nationalities. It is evident that there is a large percentage of Catholics among them. A priest from Yorkville and a Protestant minister from Harlem were appointed Chaplains, but neither was allowed to reside on the Island.

Three years ago, when His Grace, the Archbishop, entrusted this place to the care of the Jesuits, who had already the charitable institutions of the other islands under their charge, your humble servant was appointed Chaplain of Emigration on Ward's Island. I saw that permanent residence on the Island was absolutely necessary for efficient work, so without asking formal leave, I took it for granted. I sought and found board and lodging with a Catholic family. Once I was established there, the Commissioners did not have the heart to send me away. Though the majority of them were non-Catholics, they probably realized that the work among Catholics on the Island demanded the constant presence of a Chaplain. My next step was to find a lodging nearer to the Catholic Chapel. I made application, and after some explanations my request was granted.

I then set about furnishing and embellishing my little Chapel so that it became attractive both for inmates and visitors. Even the Commissioners themselves remarked not without pride: "This is the way the Priest spends his money." The Chapel is in the upper story of a large frame building which is used as a nursery. Unfortunately, it is difficult of access for the old and the infirm. Moreover, it is extremely hot in summer and altogether too small in winter. It should be borne in mind that there are other institutions on the Island besides the Refuge and Hospital for Emigrants, and we expect others still in the near future. I say two Masses every Sunday. I preach in English after the Second Mass, and in German at Benediction in the evening. The Chapel seats about 500, but it cannot accommodate all. Therefore, I made up my mind, under the protection of St. Joseph, to whom the Chapel is dedicated, to ask the Commissioners for a new Catholic Church on *terra firma*. Although the Commission was composed of the unlucky number 13, and, what is more, ten were Protestants and only three were Catholics, nevertheless they voted an appropriation of $35,000, and ordered the work to begin as soon as possible.

Do not fancy that the Protestant Commissioners, who show themselves so liberal toward Catholics, forget their own. When I obtained a residence on the Island, the same privilege was granted to the Protestant minister. When I applied for increase of salary, one of the Commissioners said by way of objection, "The Protestant Chaplain will go and do likewise." I replied, "By all means let him have an increase if he deserves it." The Protestant Chapel is only half the size of the Catholic, but it is amply sufficient, because most of the German Protestant emigrants are infidels, and never go to any church.

Faithfully yours,

JOSEPH PRACHENSY, S. J.

While the majority of the non-Catholic Commissioners were very liberal, there were two or three who opposed every concession to the Catholics, and who became the tools of bigots throughout the State. A bill was proposed in Albany to suppress the Commission of Emigration, and appoint in its place a body of men who would have complete control of the Island. They were to be empowered to dispose of children as they pleased,

and doubtless they would have used—or rather abused —their power for proselytizing purposes. The measure, after many amendments, passed both houses, but the Governor refused to sign it, and so it never became a law. The most bigoted member of the Commission then changed his tactics. At a meeting of the board he moved that the new church building now in course of erection on Ward's Island should be used as a *simultaneous* church for all denominations. The Catholic Chaplain was required to explain in writing:

(a) What reasons the Catholics had to ask for a new edifice?
(b) What objections there were to making it a simultaneous church for all denominations?
(c) What was the number of worshippers in the Catholic and Protestant Chapels?

To answer these questions as in duty bound, Father Prachensky wrote a letter to the Hon. Richard O'Gorman, President of the Commissioners of Emigration in the State of New York. The letter is too long to be cited in full, and we shall therefore merely give a summary of its contents.

(a) In answer to the first question, the Chaplain said:

The present Chapel, which is in the garret of a nursery, is quite too small to afford even standing room. Many have to be turned away and hence miss Mass on Sundays. When the place is crowded, the air becomes stifling and intolerable: in summer because so near the roof, and in winter because the windows must be kept closed to exclude the cold. Moreover, it is not only insanitary but also unsafe; for the floor sags noticeably under the enormous weight of a large audience. Besides, it is inaccessible to all those who cannot climb, such as cripples, consumptives, convalescents and old people. Pious Catholics like to spend part of the day in church before the tabernacle; but those who need consolation most and can climb least, are precluded from visiting the Blessed Sacrament to find relief in their misery. Furthermore, the Catholics of other institutions come here, for this is the only Catholic house of worship on the Island.

(b) In answer to the second question, Father Prachensky wrote:

A building which is used for worship by Catholics and Protestants can never become a Catholic Chapel, properly speaking. It cannot be blessed or consecrated; the Blessed Sacrament cannot be kept in the tabernacle; there can be no stations of the Cross, no statues and no pictures or paintings representing the life of Christ or the Saints. A common place of worship is a makeshift

at the best, and a source of endless friction and quarrels at the worst. A building without the Real Presence is not the House of God in the eyes of Catholics. Such a state of things may be tolerated in penal institutions, where the prisoners cannot attend except on Sundays.

(c) As to the third question, the Chaplain stated in exact figures that the number of worshippers at Protestant service was about one-tenth the number at Catholic services. And then he concludes his letter as follows:

The whole movement to obtain common possession of the new Church did not arise with the mass of Protestants on the Island, but with one particular individual. Although he is exceeding jealous to see the Catholics about to have a large building for their place of worship, he is not satisfied with the present Protestant Chapel, though it be newly painted and large enough to accommodate five times as many worshipers as it has.

If the commissioners of your Honorable Board think it proper to accede to his wishes, I have not the slightest objection. Let them build a Protestant temple of marble, and a parsonage as large as the Astor House for its minister; I will be satisfied with my little room over the vestry if I have only the satisfaction of possessing a church large enough and convenient enough for my people, so that the lame and the blind and the feeble be not excluded; a place where we can worship God according to the dictates of our conscience—in peace. If the Commission will do for Catholics what it would do for Protestants, were the numbers and position reversed, we will be perfectly satisfied. As to the expenses of furnishing what is peculiar to our mode of worship, we shall be no burden to their treasury. All we ask is the liberty to worship in our own church, and that liberty we willingly concede to others.

Most respectfully yours,

JOSEPH PRACHENSKY,
Catholic Chaplain, Ward's Island.

That letter had the desired effect and silenced all opposition. Since then the Protestants have built a fine church of their own, and there is no longer room for jealously. Moreover, the spirit of bigotry seems to be dying out, and the spirit of universal brotherhood is taking its place. At least we hope so.

Father Prachensky had a wonderful devotion to St. Joseph, and he appealed to his patron in all his trials and difficulties. He broke ground for the new Church January 23, 1872, on the Feast of the Espousals of the Blessed Virgin and St. Joseph. The first load of stones arrived in a schooner on the Feast of St. Joseph. The first Mass in the new edifice was said by the Chaplain

himself, December 8, 1872. The Golden Jubilee was celebrated Sunday, December 10, 1922.

Many improvements in Church and residence have been made which show the zeal of the priest and the generosity of the faithful. Indeed, the Catholics of Ward's Island have been exceedingly generous not only towards the Church but to every cause that appeals to the human heart. The nurses and orderlies have consecrated their lives to suffering humanity, and most of them give not only their time and their labor but their wages as well. Their purse is always open to the needy and the suffering. As God is not to be outdone in generosity, who can tell the blessings procured or the calamities averted by the labors and generosity of the Catholics on Ward's Island?

P. J. CORMICAN, S. J.

(To be continued)

THE LIGHT BRIGADE AT THOMPSON TOWN, JAMAICA, BRITISH WEST INDIES

Thompson Town, a little village nestling picturesquely on one of the highest hills of the Mocho Mountains, is at present the topic of conversation throughout the length and breadth of Jamaica. And deservedly so, as fame, which lifted it out of an unknown village to the most talked of place in Jamaica, has been suddenly thrust upon it.

For some months past there has been a true spiritual awakening going on in the little village which is quite startling, and the miracles recorded to have been wrought under the prayer of the Rev. Raglan Phillips, the pastor of the Baptist Church in Thompson Town, and the anointments of his able assistants, the members of the Light Brigade, read like a page from Sacred Scripture.

The invitation to come to Thompson Town and be cured of every human sickness, as well as to have the soul made pure once again, is somewhat similar to the call which "Lord" Bedward made a few years ago to "get Salvation and be saved" before it was too late. The loyal Bedwardites at once harkened to the voice of their mighty Lord, sold everything they possessed and, trooping to August Town in tens and hundreds, pre-

sented their money and valuables to Lord Bedward, for the day of salvation was nigh when their Lord would ascend to heaven and make ready the golden mansions for his followers, and then return a few days later to lead the triumphal procession of the Bedwardites to the realms of bliss unending. Lord Bedward never ascended heavenwards, as the spirit entered into him and bade him remain a few years longer on earth to perfect more righteously his followers, but he did make a descent from August Town to the lunatic asylum in Kingston to spend the rest of his days, watching the waters of the blue Caribbean lap the white sands of his asylum home.

In Thompson Town there is no call for money, save to buy a hymn book at sixpence apiece, which contains the healing hymns, which are to be sung in a loud voice (loud singing is favored in Jamaica). But the call is now to bring the halt and the blind, and the deaf and the dumb, the maimed and the paralytic—in a word, anyone who is heir to any human ill, for

> The old-time power, that's what's needed today,
> The old-time power, no matter what doubters may say;
> We will get back the gift of healing;
> Praïse God, it is coming today—
> When the old-time power comes down
> In the old-time way.

The crowds making the pilgrimage to Thompson Town run into the thousands. Along the roads from every section of the island there are to be seen cripples, supported on animals by the members of their families; the blind being led along by some kindly friends; the lame moving slowly along on crutches, and the feeble tottering to the healing centre. Motor cars and trucks filled with the sick, riders on donkeys, mules and horses, carts of every variety and description drawn by oxen, and the footsore travelers who have walked twenty, thirty or forty miles, are all seen wending their way up the steep hills of the Mocho Mountains to Thompson Town. The great healing day is Friday and the healing meeting commences at seven o'clock in the morning and continues until mid-day. The service begins with the singing of several of the best known healing hymns. Then solemn prayers are offered by the Rev. Raglan Phillips, followed by the announcement that those who

wish to be healed can come forward to be anointed, and the work of the Light Brigade has commenced. The response is immediate, and tens and hundreds, either walking, limping or carried by friends, approach the altar rail, where the "Light Brigade" stand ready to pour the cotton-seed oil on the heads of afflicted humanity kneeling there, saying "I anoint thee in the name of the Father, Son and Holy Ghost." If the sick, after the anointing, jump up and shout and run about the chapel telling of their cures, there is great rejoicing, and the chapel re-echoes with the cry "Praise be to God"; but if the sick do not get instantaneously cured of their sickness, more and more of the cotton-seed oil is poured upon their heads, and should no cure come, then they are told that their faith is weak and more prayer is needed, and they are urged to come again on the next healing day.

It is interesting to recount some of the cures. Mrs. Mary Ann Sayle of Blackwood states she had chronic colic for twenty years, palpitation of the heart for five years, was totally blind for two years and nine months. She was turned out of the hospital as incurable. After the healing meetings started she came and got anointed, got back her sight until she can now read and sew, and got healed of every sickness until she can work hard. She has, moreover, been spiritually blessed, and is one of the "Healing Brigade," giving God all the glory.

Beatrice Givens relates her cure: I was the mother of sickness—indeed, I seemed to live in the Valley of the Shadow of Death. I was both blind and deaf. Oftentimes I would vomit up blood. I went to two doctors and one dispenser. They did their best to cure me, but could not manage my case. Each of them said I had a different sickness, and charged me according to my ability to pay. When I came to the healing meeting I knew that I was coming to God. He healed me and every sickness is gone. I do not even look like one who had been sick.

Hundreds and hundreds of cures like the above are taking place, and the crowds journeying to Thompson Town have become so great that the Evengelist Rev. Raglan Phillips has become alarmed at the army of the sick pouring into Thompson Town, fearing either that they will die along the roads, from the long travel, or

should they reach the healing centre, that there will not be sufficient food or housing quarters in the village. To obviate this difficulty, Rev. Raglan Phillips announced that the same cures could be effected just as well in their homes, thus saving the fatigue and inconvenience of the long travel to Thompson Town, if handkerchiefs, hats, rings, ear-rings, etc., were sent to Thompson Town, where they would be prayed over and anointed by the Light Brigade. The little postoffice which, in normal times, handled but a few letters, packages and newspapers, is now delivering hundreds and hundreds of articles for the prayer and anointing. All are immediately sent back to their owners, and the cures reported from the different parts of the island are just as startling and miraculous as if the sick knelt at the altar before the Light Brigade. A parson writes: "My wife was completely cured after wearing the anointed ring." Another woman who was blind for two years received her sight after applying the anointed handkerchief to her eyes; a man writes, "As soon as I put on the hat that was anointed my headaches were no more." An old man who was a paralytic for years states: "I rubbed my leg with the handkerchief and straightway got up and walked, and I can now go miles to market."

The Rev. Mr. Raglan Phillips, who is the moving spirit of the great spiritual awakening at Thompson Town, calls himself the "Evangelist." For years past he has been roaming about Jamaica, starting religious revivals of one kind or another. Some years ago he was in the parish of St. Thomas, where he gained renown by his "showers of blessings and the uplifting of the spirit." When the "showers of blessings" failed to fall from the high heavens, and the "uplifting of the spirit" refused to be moved by his prayer, Rev. Mr. Phillips disappeared from the religious limelight. Now he is the Master of Ceremonies at Thompson Town, where he prays over handkerchiefs, dispenses in lavish abundance the wonderful healing oil, makes the paralytic walk, the blind to see.

The Rev. Evangelist is assisted in effecting these miraculous cures by the Light Brigade, the Red and Blue Brigade, and the Healing Brigade. The Light Brigade is the coveted position of honor, and is composed of a select circle of four men whose specialty it

is to anoint the sinners with cotton-seed oil and to pray over pocket handkerchiefs. The Red and Blue has a little more trying and laborious work. The members of this Brigade traverse the valleys and mountain sides, go along the highways and by-ways and call the wicked in to be prayed over and anointed, while the Healing Brigade, whose members have already been miraculously cured, confines itself to "giving God all the glory" in song and story.

The wonderful cures at Thompson Town are the subject of conversation throughout Jamaica. All the roads leading to Thompson Town are just packed with men and women who praise God, as they march along to the healing centre, for sending down the "old-time power." Thompson Town has succeeded to the fame of August Town, and in place of "Lord Bedward," there are the Rev. Raglan Phillips and the Light Brigade. Lord Bedward blessed the waters of the Hope River, and when the Bedwardites washed in them their sin-stained souls were cleansed, while the Light Brigade prays over and anoints with cotton-seed oil the lame, blind, the sick, etc., and their infirmities disappear under the power of their efficacious prayer and anointing.

Every few years in Jamaica a new form of religion springs up to run its course for a short period and then die away. Frantic "Christianity" has always found favor with the blacks, who delight in shouting, jumping about and praying aloud; who just revel in believing that the spirit of the Lord is entering into them, and in spending their days in religious orgies which too often degenerate into orgies of another kind. Lord Bedward predicted the end of the world on December 31, 1920, and thousands of his followers flocked to August Town to await the translation of their Lord and Master to heaven. He never reached there, but his minions went back to their homes poverty stricken, starving, dying along the roads and subject to the ridicule, scorn and laughter of the multitude, who asked: "When is Lord Bedward going to ascend?"

Will the "old-time healing power" of Thompson Town continue to draw the sick? Will the cures be so miraculous as in the first days when the Light Brigade was at the height of its power? Will the Rev. Raglan disappear from the limelight after the hoax of Thompson

Town has run its course, only to bob up again in some other spot in Jamaica and thrust greatness upon it by his wonderful power, is a question that the saner people of Jamaica are asking. Hundreds have gone to Thompson Town to be cured of their different ills, and despite the prayers and anointings have returned home sadder but wiser folks. Still, Thompson Town has witnessed many apparent cures of those who have faith. As yet no medical officer has examined any person afflicted with human suffering before the prayer and the anointing of cotton-seed oil and the laying on of the hands of the Light Brigade, and the stupendous miracles of Thompson Town are nothing but the plaything of the widely excited imaginations of the unenlightened blacks.

Jamaica is just filled with darkest superstition and the negro mind is a land of darkness. Superstition with the blacks of Jamaica begins at the cradle and ends at the grave. It is their food morning, noon and night and the blackest night is as the shining sun at noon day in comparison with the dark mind of the Jamaican negro, who loves to wash in healing waters, to be anointed with oil and to have the Lord enter into his spirit. This is Religion as dark Jamaica views it, and against this we struggle, but with what success God alone knows. Humanly speaking, it is a losing battle we are fighting, as dark superstition is rampant everywhere in Jamaica and even well-enlightened Catholics fall beneath its terrible sway.

DANIEL I. CRONIN, S. J.
Kingston, Jamaica, British West Indies.

BOOKS OF INTEREST TO OURS

Principles of Natural Theology. By George Hayward Joyce, S.J. New York: Longmans Green and Company. $2.80.

This is a very welcome addition to the well-known Stonyhurst Series, and it goes without saying that in every respect it not only sustains but also augments the reputation for excellence which that series has long ago achieved. The aim of the volume, as the author informs us in his admirable preface, is chiefly practical. There is urgent need at the present moment for a reasoned defense in English of the principles of theism; and when we consider the danger to which our young Catholics are exposed from the too prevalent materialistic evolution, it may well be affirmed that the need here in America is no less urgent than in England. But the work does more than fill a need. It is to a great extent an adequate presentation of our Scholastic Natural Theology; and the writer of it through his simple, perfectly clear yet dignified and cultured use of the vernacular in telling these truths must make a powerful appeal to those of his readers who have been nurtured in the obscurities of an alien philosophy whilst even for us, who have grown so accustomed to the technical Latin, the force and freshness of this exposition in the mother tongue will prove a pleasant, stimulating and helpful variety for a better insight into a familiar study.

Various reviewers have already commented most favorably, and rightly so, on the success of the author with the traditional arguments for the existence of God; but further, it was a happy thought to introduce those arguments with a chapter defending the objective value of substance and efficient causality, for as Father Joyce pertinently observes, unless these notions be clearly grasped, the scholastic arguments are absolutely devoid of force and even meaning. We are also indebted for a brief but quite sufficient account of Hegelianism, especially as modified and adopted by several prominent English writers. Without some such clue to the terminology of these so-called philosophers, the student cannot see their inconsistency, for he does not

know what they are driving at. To explain their meaning, as Father Joyce does, is their more than sufficient refutation. The more widely spread and dangerous error of Naturalism, or Materialistic Evolution, is ably discussed and thoroughly routed; and that crux of questions, the existence of good and evil, leaves little to be desired.

All in all, the Reverend Author has turned out a remarkably fine piece of work, deserving of our admiration for its perfection of form as well as method, and claiming our gratitude for the help it gives us in defending a cause so dear to us; but it will not be misunderstood if the present reviewer confesses he cannot agree with every detail of this very attractive treatise. At the risk of abusing the patience of the Editor, a few of these may be enumerated. Thus, on p. 73, one form of the argument for the First Cause is rejected because it rests on a principle which is unsound: namely, that a series of causes and effects which is *actually* infinite *a parte ante* is an impossibility in the physical order; and for the sole reason that it is thus *actually* infinite. Apart from authority, the author contends there is a parallel between such a series and the series of our intellectual acts which are to endure for all eternity. The only difference is that one is in the past, the other in the future. But the series in the future is evidently possible, then why not the one in the past? Here we must beg for a little more light. The difference between the two series seems obvious. The one has actually been infinitized in the past, the other is always actually finite and only potentially infinite. There will never, never be an *actual* infinite multitude of thoughts, but the supposition is that there has been an actual infinite multitude *a parte ante* stretching up to the present moment. From another angle, to admit the possibility of the series described above, is to admit that at least one member of it is *ab æterno*: otherwise the series is simply finite. Once this be admitted, there is an assignable *terminus a quo ab æterno*, and the series by this very fact becomes impossible.

Again on p. 98, three grave difficulties may be urged, it is stated, against the *impetus* or *impulsus* assigned by many scholastics as the cause of continued local mo-

tion in bodies. (1) Such a quality if in accord with Newton's first law would cause a motion which of itself would be without end, *i. e.*, the quality, as containing a store of energy so unlimited, would in one respect be infinite, and hence the repugnance of an infinite accident in a finite subject or substance. This may be true, but would the author's opinion that the constant cause of local motion is the Prime Mover fare any better? If the motion is to last forever, then the moving body ought to be immortal, for otherwise there would be motion without a moving body. It does not however seem necessary to make the *impetus* measure up to the requirements of a mathematical abstraction as the first law is; in actual conditions the quality will sooner or later be changed or destroyed by an opposing force and the motion in consequence be modified or cease to exist. (2) The inherent *impetus* must constantly produce new effects, *sc.* the different parts of the motion which necessarily follow one another in a definite order. This would suppose a constant change in the quality itself and this in turn demands an explanation. Now is it evident that the impetus must constantly produce *new* effects, that is new parts which are in some way distinct? On the contrary, since local motion is a *continuum*, it is one homogeneous whole and admits of parts only by extrinsic designation. Hence it is difficult to understand why a quality could not without change in itself produce such an *ens successinum*, especially since the order in the assignable parts would necessarily result from the continuous production. (3) "The *impetus* if it exist is actually operative and in consequence not indeterminate but fully determined. Yet we are required to regard this fully determined quality as being a principle of motion which is indifferently of any velocity and of any direction. According to the laws of motion, a body in constrained motion will leave its path and fly off at a tangent at whatever point of its course the constraint is removed. Now there is no need that the constraint should be due to a single force acting from one centre. Successive forces may have been brought to bear upon the body from widely different quarters. But if we accept the theory in question, it is reserved for the last of all to determine the velocity and the direction of the effects of

every one. Such a result seems wholly irreconcilable with reason. If we at all follow the thought of the author here, we should rather say that it is left to the last force of all to produce an *impetus* which so modifies prëexisting *impetus* that the resultant determines the velocity and direction; nor can we see how this is irreconcilable with reason.

Further on in the work, the author thus finishes his explanation of God's free will on p. 389. "To the question in what precisely does God's free act consist, the scholastic philosophers reply that it is in fact God's necessary will in so far as besides its necessary object, viz. the Divine essence, it extends to other objects which are not necessary, these being things outside God." Certainly it would have been more satisfying if the explanation had been carried a step further and some response given to the question which here instinctively arises, how can the necessary will of God be termed free, if we must conceive it to be free before it actually extends to objects outside God. Are they not the effects of God's free will?

All these issues are indeed of minor importance, but they bear out the judgment that the present treatise on Natural Theology is a very stimulating work.

In God's Country. Catholic Stories of Home and Abroad. By Neil Boyton, S.J. New York: Benziger Bros. $2.00.

Rebecca West attributes the *remarkable* success (Shades of Thackeray and Howells please note) of the modern novel to a rather unique cause. Never before, says that lady, have fiction-makers gone so seriously and systematically to the study of technique. Now the latter statement may be most certainly true, but if mere prose technique has all the efficacy claimed for it by Miss West, why is not that most technical of all prose narratives, the short-story, at the very height of its glory, and why should Mr. Canby and the other oracles excoriate what they term "its contemporary farce"? The answer is not so difficult. Mere technique will not redeem moral laxity, mawkish love, and motiveless triviality; and the short-story is the proof of it. The novelists can expand all this rubbish into a rather attractive panorama of modern manners; but the short-

story writers must concentrate, according to the technique of their art, on the rubbish itself. It is ever true that sin and knavery reduced to its lowest terms are rather uninteresting.

This discussion throws some light on the power of Father Boyton. He has not attained anything like a great technique, though he is, in a way, great. Few of the masters begin a story so consistently well as he, yet, once immersed in the plot, he is not so careful about rules. He will pause on the verge of a crisis to emphasize a point of doctrine, whereas he had better emphasized the predicament of his hero. He will keep a horse perched upright on his hind legs (cf. "The Lost Door") through a page of vivid action to make sure the heroism of the boy who is trampled will not miss its effect. At times his suggestion (which is a *trait* in Father Boyton) is overstrained and limited. Yet withal the life that he portrays is fascinating, refreshing, beautiful, something quite beyond the cleverness of technique. His world is a world of Catholic acceptance, of unquestioned security where all the elements are harmoniously adjusted by dominating Faith, and where whatever "hard things" there are may be easily got rid of by confession. As a kind of first effect of the harmony of this world is its all-pervading background of colour, at once happily symbolical of the joy of Catholic life and as sensibly soothing as a stretch of blue sea on a sunny morning. This is not the same as saying there is no stirring pathos in Father Boyton, or even tragedy. "The Lost Door" is pathetic and, though not quite so tragic as the "Sin of Simon Gold," yet tragic enough. But the tragedy is lost in the brilliancy of the setting, and the main effect is one of color—color in one's eyes and on one's coat, and, in fact, color all over one's self. Perhaps in the story of "The Lost Door" that is just as it should have been. There is no tragedy in Christian heroism. The tragedy of Michael was a triumph. And to just this extent, we might add, does Father Boyton triumph over the vast majority of contemporary craftsmen.

Collection de la Bibliothèque des Exercices de Saint Ignace. No. 83: *Notice of Life of Soeur Louise de Parmenie. No.* 84: *Bibliography and Articles.*

No. 83. Soeur Louise was an humble shepherdess.

She was much given to prayer, had great zeal for souls, and was much loved of God, from Whom she received wonderful favors. Her great confidence in God and her solid virtues won for her the esteem and reverence of her pastor and bishop. With their encouragement and approval Soeur Louise re-established the ancient pilgrimage in Parmenie and made the chapel, which her confidence in God had rebuilt, a shrine for thousands of pilgrims. The holy woman used this opportunity to inaugurate retreats for the pilgrims. The work was most successful, and continued down to the French Revolution. This is Soeur Louise's claim for her brief biography in No. 83 of the Bibliothèque.

No. 84. This number includes the bibliography of all publications on the Spiritual Exercises and retreats for 1922-1923. Other bibliographies were published in 1907, 1909, 1911, 1913, 1919, 1921. No. 84 contains some books and articles which had escaped the Editor's notice, and were not included in the years mentioned above.

Vers l'Union Divine par les Exercices de S. Ignace. Par Louis Peeters, S. J. Bruges: Charles Beyaert. Francs 3.50.

This work is No. 13, Section Ascetique et Mystique of the Lessianum. The object of the author is to show that the Exercises of St. Ignatius lead the soul to the most intimate union with God. In his preface Father Peeters is careful to explain what he means by *union divine*. This done, he furnishes excellent proofs for his thesis in the nine chapters that follow. The Exercises are not merely a manual for converting sinners, nor are they merely a book for beginners in the spiritual life. Of their very nature their object is to lead souls to the highest perfection, and to the most intimate union with God. They did this for St. Ignatius himself, their author, and for many of his children, notably Blessed Peter Faber, St. Stanislaus and St. Aloysius. The little work is a splendid defense of the Exercises against those who fail to see in them anything more than the sanctity of the common life and the apostolic career.

Sodality Conference. By Rev. Edward F. Garesché, S. J. New York: Benziger Brothers. $2.75.

Here is another work from the ever busy pen of

Father Garesché, the Modern Apostle of the Sodality. All are familiar with the author's "Children of Mary" in which the sodality rules are treated. All too know that other fine work, "Social Organization in Parishes," wherein the writer treats of the organization and conduct of a sodality in its manifold activities, and gives the most practical suggestions for various works proper to sodalities and sodalists. In this latest volume, "Sodality Conferences," Father Garesché gives us a series of familiar talks on the rules and cognate subjects. The book contains splendid material for conferences and instructions to sodalists. Directors will find it a rich storehouse for exhortations, etc. Officers too of sodalities and others who are interested in this field may well use it to get all the information they need as to the proper sodality spirit, and the purpose and meaning of the sodality rules.

Periodica de Re Canonica et Morali. Tom. XII, fasc. ii. Ed. ab Arthuro Vermeersch, S. J. Bruges: Charles Beyaert.

We welcome this new number of the *Periodica* which, besides the more recent decrees of the Holy See, contains answers to several queries on such important subjects as the temporary profession of religious, entrance into religion through fear, dismissal, and the competence of bishops and priests in regard to granting matrimonial dispensations. It may be of interest to priests to see certain new formulas which the author publishes among the documents issued by the Holy See, viz., the formula for giving the nuptial blessing outside the Mass, and the formula which, in certain cases, may replace the prayers which are contained in the nuptial blessing of the missal. The faculty to use these formulas is among those which the Holy See grants, at present, to bishops upon request. Priests must apply to their bishops.

Lord Bountiful. By Francis J. Finn, S. J. New York: Benziger Brothers. $1.00.

Ours may attain several salutary purposes by recommending Father Finn's latest delightful story to young people. To speak of *recommending* a book of Father Finn's, however, may sound redundant, for old and young always look forward to the appearance of some-

thing new from his prolific and ever attractive pen. Yet though Father Finn's books sell themselves, those of Ours having charge of Young Ladies' Sodalities or knowing of a modern "flapper" who needs to be taught a good lesson in common sense, will do well indeed to recommend Lord Bountiful. The "Discoverer of the American Catholic Boy" always produces a charming story, but in this his latest he has in some ways surpassed his former excellence. The air of sweetness and the spirit of faith with which he has surrounded the Dowling family in Lord Bountiful, so that the reader is only too willing to forgive their foibles, is only one of the bright spots in the book. Give us more, please, Father Finn, like Paul Francis and the Dowlings!

For Better For Worse. By Martin J. Scott, S.J. New York: Benziger Brothers. $1.75.

Father Scott's work in Apologetics is now accepted as a matter of course; his products have merited the praise of being staple, and new editions are supplying the demand his pen has created. Betweentimes came Mother Machree, and now comes a novel, and the good work goes on.

Though a thoroughly entertaining story, we think Father Scott would readily grant that For Better For Worse is a sermon on sound Catholic doctrine. The greatness of the Sacrament of Marriage and the reasonableness of the Church's regulations in regard to it are made clear in more places than one. There is a hot discussion, for instance, on the utility of the bann and the beautiful exhortation in the ceremony of marriage is incorporated entire. When the near "crash" comes in the story there is a splendid emphasis laid upon the indissolubility of the bond.

We said the novel is entertaining. Jeremiah Burke and Felice Jordan plunge, by one of those tricks life frequently plays, into the dramatic crisis from which Father Scott makes us watch with interest their hard-fought recovery. If there is lacking novelty of plot, there is at least superb orthodoxy (certainly a novelty as social fiction goes nowadays), and Father Scott's many readers will like Jeremiah and Felice for their resemblance to types of the times, taking a lesson, perhaps, from their wise submission to the control of their parish priest, which brings final happiness.

Man. By Martin J. Scott, S.J. The Macmillan Co.

In this his latest treatise on theology for the people, Father Scott has done at least two things, and just as in his other books, he has done them well—excellently well. Taking for the subject matter of his new book the First Week of the Spiritual Exercises, this remarkable teacher of salutary lessons for every-day life, has presented the tremendous truths of Man and his destinity in his usual clear, terse and appealing form. That is the first thing. The second is that he teaches incidentally, but most clearly, a fine object lesson for us his brethren. Turn to most any page of "Man" and you will find that in presenting his matter to his readers Father Scott has made use in a popular manner of the stock-in-trade distinctions and sub-distinctions which philosophers and theologians on the benches pass out as familiarly as they might pass the time of day. It is on reading Father Scott's books—this and his others —that one comes to realize what a powerful asset for making clear a puzzling idea are the very *staples* of our student routine.

Besides the First Week of the Exercises the author has included in the last chapter of his book a sublime treatise on *Love*, under the caption: "The Great Incentive." In this chapter Father Scott's marvelous power for convincing the doubter *coronat opus*, so that any misgivings a reader might have had up to this point, all melt into thin air and nothing remains but the thought: "I, a man, am the object of God's Love; therefore I shall love God!"

In "Man" Father Scott has provided directors of retreats with a good volume for reading at table during the exercises of the First Week. The last chapter may be used for the day on which the *Ad Amorem* is given.

Keep the Gate. By Joseph J. Williams, S.J. New York: Benziger Brothers. $1.50.

The matter in this volume of 170 pages is simply and attractively presented. A frontispiece of Our Saviour as "The Way, the Truth, and the Life" is the one and quite appealing illustration to create a setting for the reader as he journeys through its accumulation of varied incidents and examples illustrative of the First Week of the Exercises.

Father Williams has surrendered the gleanings and

impressions of many years. In the preface, by an anecdote of human interest, he distinctly indicates his object: "to teach the worth of a human soul, appraised by God Himself at infinite price."

The author intends his book for reading at table during retreats, and for this it is well suited. It may also be profitably read by many who have neither the time nor the occasion to attend laymen's retreats, and even to religious and priests "Keep the Gate" will, we believe, afford the light and power of new realizations.

OBITUARY

Father Alexander Mazzetti

On the eve of Ash Wednesday, February 20, 1923, an event occurred which cast a shade of gloom over many a home in San Jose Santa Clara; for the word went forth that Father Mazzetti had gone to his eternal reward.

Revered and beloved of all who knew him, whatever their creed might be, his was a familiar figure for many years at St. Joseph's Church and on the streets of San Jose as he went to and fro on his countless errands of charity and mercy.

Though his infirmities increased with his declining years, he was never heard to complain; desiring only to be of service to others, he thought little of his own afflictions or his personal comfort. Thus did he render his willing services to the Master up to the very day when he was stricken by the fatal illness.

Especially beloved as a confessor, his services were constantly in demand throughout the day, and we cannot help feeling that many a silent tear was shed when his name was no longer found above his familiar "box." Intellectually keen, he had succeeded in mastering, in addition to Latin and Italian, his native language, five other European tongues. He was known and loved, too, by all the clergy of the archdiocese, who always sought his counsel at the time of their annual retreat.

Among our Sisterhoods his name was in benediction. He never failed at stated intervals to give them an instruction, exhorting his hearers to the practice of the highest virtues, of which he himself gave such a striking example. To the Sisters of the Holy Family he was especially devoted. They were his "children," and he attended to all their spiritual needs as far as his strength would allow.

The dear old Father had celebrated a number of jubilees, the last of which was held July 26, 1914—the fiftieth anniversary of his ordination. We had hoped that the Lord would spare him to enjoy the sixtieth; but in His tender mercy, He called him home to enjoy it in Heaven. May he rest in peace.

Father Mazzetti was born on the Isle of Liri, near Naples, May 17, 1834. His father was an officer of high rank in the army. In 1853 he entered the Society, where he made the usual course of studies, being especially distinguished as a mathematician. Owing to disturbed conditions, his studies were made in various countries of Europe. Later he traveled extensively in Egypt and the Holy Land, and spent several years in England and Ireland. He came to California in 1882, and spent over twenty years in Santa Clara, coming to San Jose in 1909, where he died.

On Thursday morning the funeral services were held in St. Joseph's Church. Interment was in Santa Clara Cemetery. There

were over forty priests in attendance at the services. They came from many cities, as Father Mazzetti was very much loved by them.

At the conclusion of the Mass, Archbishop Hanna spoke of the assistance Father Mazzetti had afforded during his long life to the clergy and the people of the Archdiocese of San Francisco and of his talents and kindliness and his willingness at any and all times to deprive himself of real needs in order that others might be benefited. His ability to speak several languages made him especially valuable as a spiritual guide to people of many races, to all of whom the beloved priest had endeared himself by his many exceptional qualities of mind and heart.

The following editorial is taken from the San Francisco *Monitor*, February 24, 1923:

In the death of Father Mazzetti, which occurred in San Jose during the past week, the Society of Jesus has lost one of its most venerable members and the Church in California one of the most beloved priests who ever labored in this portion of the Lord's vineyard. The unusually long priestly career of this exemplary Jesuit was entitled to the genuine admiration of all who can appreciate the beautiful blending of exceptional intellectual talent with high moral worth, and his life of charity and usefulness amply earned for him whatever tribute was given on the occasion of his funeral. He was a man of gracious refinements and heavenly instincts and his years of labor for the glory of God and the welfare of men stamped him as a real benefactor to the community wherein he had labored so faithfully as a priest of God for almost half a century.

With the Church in the archdiocese of San Francisco and especially in the Santa Clara Valley, the name of Father Mazzetti will long continue to be associated. Among clergy and laity he was a man among men and his wide sympathies and rare wisdom entitled him to the golden opinions generally entertained of this pattern for the flock of Christ. His life was an inspiration for better things, particularly to the priests of this archdiocese; for decades they had received from him the advice and encouragement in spiritual affairs which enabled them to make their ministry more effective for good and their work in behalf of their people more fruitful in the sanctification of souls. Wherever he went there radiated from Father Mazzetti the gentle influence of sincere piety, a high and humane sympathy, an unfailing and fine courtesy and the attractive simplicity of the Gospel, with the result that all with whom his sublime vocation brought him into contact ever held him in the highest esteem and genuine affection.

The life and labors of such a priest convey the grand lesson that conformity in word and work with the ideals of Christ makes achievement more precious and more glorious and infinitely more valuable in the sight of God. This beloved Jesuit showed forth visibly among men the transcendent worth of heavenly mindedness, and placed in proper perspective the things that are spiritual and supernatural. He was absorbed continuously in those matters which make life truly worth while here and ensure it an eternal reward hereafter. His ministrations fell like a benediction from heaven upon his spiritual children, and the blessed remembrance of Father Mazzetti will abide for many a day with all who ever came within the range of his Christ-like personality.

R. I. P.

Brother Jeremiah Flaherty

The good brother who labored so zealously and so joyously for fifty-two years in the Society without ever a disparaging word for anyone or anything, and who was just as light-hearted when baking buns for the boys in Fordham or giving cryptic answers at the telephone in Washington, or waiting calmly for death in Poughkeepsie opposite his beloved West Park to which he had been assigned when it was opened, deserves a word of affectionate commemoration now that he has gone to his reward in heaven. He died August 15, 1923.

Brother Flaherty was born in Ballyhea, County Cork, Ireland, a fact unnecessary to state, for, like St. Peter, his "speech discovered him." The date of his birth is given as August 25, 1842, which would have made him 81 at his death, but as he would have said himself, "he didn't look it." Indeed, his face was as rosy and as radiant as it was forty years before, but, of course, the flare of his hair had departed. He did not display the slightest anxiety as the day of his parting approached and he chatted as pleasantly as ever with those who visited him, or when alone, told his beads, incessantly, for every one, especially for his past and present superiors, for whom he always entertained the greatest respect. Thus he lived and died, always in the sunshine and at no time had the windows to be opened "to let out the dark."

He belonged to the old New York-Canada Mission and was a noive at Sault au Recollet near Montreal, under the tutelage of such distinguished and saintly Jesuits as Fathers Charaux and Fleck, who were respectively master of novices and minister. There, too, was the holy old Brother Paffe, for whom he always showed the greatest affection. Possibly he was surprised to find himself down in the Catalogue of '71 as *Germanus* instead of *Jeremias*, and maybe he thought he had abjured his race. Later on he was at Fordham, where his name is still in benediction. When West Park was opened he was called for and, later on, he and the splendid Brother Paradise took charge of the domestic affairs of the new college of Brooklyn. It didn't matter to him where he was sent or what was his occupation. He was as blithe as a bird and flew immediately to every new assignment. He had no book learning whatever, but was bright and intelligent and quick to seize a point, and was always bubbling over with good humor, but was never boisterous and never imagined that anything happening to himself was of any consequence. Thus when he lost a considerable part of one hand in a trolley accident, it was only a "*troifle*," he said, and he was busy with the other hand before the surgeon had patched up the mangled one. If the Lord loves a cheerful giver, Brother Flaherty must have been very dear to Him.

There is a pious and poetic tradition in Cork that in the time of persecution St. Finbar, the patron saint, moved his school to an island "beyond the ninth wave of the sea" so as to be at peace. With his 81 years of a life that nothing could trouble, Brother Flaherty seems like a latter-day disciple of St. Finbar. May the Lord send us more like him.

The following was written by one of Ours, who had frequent talks with Brother Flaherty last year:

There is hardly a man more of a Fordham man than a certain gentle and bright-faced old gentleman in the little cottage of St. Joseph—north of St. Andrew-on-Hudson. Though far from Rose Hill Manor now, back in the days before the railroad came, before the "L" was heard of, when Bronx Park was a farm, Brother Flaherty, S. J., was a Fordhamite. And even to this day his gray head has that sparking eye that betokens youth within.

For forty years students have been cheered by his kindly face and encouraged by his kindlier heart. In 1870 Brother Flaherty first came to Fordham, and stayed during six years. Then came an interruption; and here we are reminded of a characteristic anecdote. A chance remark that he let drop about volunteering to work among the negroes, circulated the story that he was to go to South Africa. But all apprehension was allayed when they found it was no further south than Woodstock, Maryland.

Fordham's loss, however, was only temporary, and a few years later was to be paid back a hundredfold, for the good Brother returned to stay for thirty-four happy years. In fact, as he himself said, his stay at Woodstock was only "to learn his theology," which he mastered in exactly three years, nine months and eleven days. Besides he wanted to make room for the younger men.

Now begins the most famous part of his career. The old bake shop, with its flower beds outside, stood near second division; and here at the rate of nearly a thousand a day the justly celebrated currant buns were baked by Brother Flaherty. There is not one alumnus, even the sternest of us, who will not smile as he recalls those four-o'clock buns. And he whose privilege it was to be the distributor, surely has an extra smile for the extra bun which he received for his work.

But buns, delicious as they were, did not comprise all the good things that have made Brother Flaherty remembered. There were batches of good deeds, too, when he saved a certain lad—perhaps you, gentle reader—from a real old-fashioned ducking under the pump. It had been the custom to leave the roses untouched on the bushes under the pump outside the bake shop, or to ask permission to pick one. Bad news travels quickly, and a culprit was about to be condemned by a self-appointed jury of three, to a ducking under the pump. The trial, however, was transferred to another court, at which Judge Flaherty presided, the reason being that the culprit had run to him for protection. The defendant admitted his guilt, and the judge acquitted him, pronouncing that such an admission showed an honest heart. An honest heart was what he valued most.

Speaking of judges recalls the incident many years later, when "Moily" O'Brien had become Judge O'Brien. Brother Flaherty was waiting for a car, when he saw his old friend pass by. He looked and thought he was unrecognized, but found otherwise in a few moments, as the Judge came up to him and asked what he meant by not recognizing a friend. The old Brother was delighted at the remembrance, and together they recalled many memories of the days when the Judge was a wild-haired boy at Fordham.

They were the days of the gold medal awards for drill and study. Many of the honor men were kept track of by the good old Brother, and forty were escorted "to eternity" by the prayers of one whose Rosary is hardly ever out of his hands.

Lieutenant Squires was in charge of the cadets during the first part of Brother Flaherty's term of office. At his death Lieutenant Edwards took charge, and continued on the road to generalship. There are many fond memories of those days. Recall the

St. Patrick's Day celebration with its parade. Remember how the emblem of old Ireland would be loaned by Brother Flaherty to add to the honor of the day.

Perhaps the best showing the cadets ever made was to welcome General Sheridan when he visited the college. With soldiers marching and cannons booming they escorted him up the winding path. The lawn was in its festive garb. Then came the awarding of the medals—by the General himself—the speech, the dinner. That was a big day. The General himself said that he had never received such a stirring reception in his whole life.

But if you were not a son of Fordham, then you may recall the crowds, the orations, the ceremonies at the unveiling of the statue of Archbishop Hughes. If you do, then surely you remember the music, yes, and Dave Arellano's speech. Perhaps you may only recall some of the events, but Brother Flaherty can remember them all, even to the slightest detail—even to the sarsaparilla stands "that would be lined up along the walk."

There were quieter days, too, which have their own interests. Do you remember how the bake shop would sometimes teach more than the classroom? A bit of cake and an encouraging word from the baker, has started more than one on the road to success. A glass of bake shop milk had the quality of melting the hardest of lumps in one's throat.

Deeds of kindness brought many visitors after the accident. This happened at the end of his long career at Fordham. The sudden stop of a trolley car had knocked him from the step; his hand fell under the wheel, which took off his thumb and two fingers. Bandaging the hand in a handkerchief, he went up to the infirmary, where then by the efforts of Dr. Dunn, the rest of the hand was saved. Brother Flaherty's long career as baker was now ended, but his career of usefulness was not. He became Prefect in old Third Division, and during his regime there never was a happier time. Whether at the little candy counter or in the midst of a crowd of youngsters, teaching them their catechism, Brother Flaherty was loved. And the fact might be added here that he still knows Butler's Catechism by heart from cover to cover.

One day the Rector, at that time, heard great cheers being raised outside the building. On inquiring he was told that the cause of the excitement was the new subway. This was news. A hearty laugh however must have soon followed, when he found the real cause. Brother had proposed the subway as a substitute for the stage coach to Pelham Bay. Many shares at a hundred dollars each had been gladly pledged. However, even with the most anxious swimmers behind it, the project failed, no doubt through Brother's departure for the South which came soon after.

Such are some of the pleasant recollections of this most Fordham of Fordhamites, and he can tell you many things besides—in the days of Father Collins or Father Campbell as Rectors, in the days of Brother Devine and Brother Paradise. Brother Flaherty's work is done, and quietly he waits to render his account. It may be that God may still give him to us, that his good cheer may help along others, and that his thirty or more rosaries a day may bring down blessings on his friends of former days, whom he never forgets and whom he hopes some day to meet among the blessed. R. I. P.

Brother Philip Schneider

On December 18, 1923, at 6 P. M., Brother Schneider went home at the ripe age of 83 years. Born in Hachenburg, Hesse-Nassau,

on April 21, 1840, he entered on October 3, 1863, the Jesuit Novitiate of Muenster in Westfalia. After five years of work in Germany he came to Buffalo on October 10, 1868. There he gave excellent service, lending a helping hand in the building of St. Michael's Parochial School on Ellicott Street and of the central part of Canisius College on Washington Street.

From 1872 he held, for twenty-nine years, various offices in the houses of what at that time was called the German Buffalo Mission until, in 1901, he returned to his first field of labor in America. Here he had, successively, the offices of infirmarian and sacristan till the day of his death.

Brother Schneider always was a good religious, true to his vows and conscientious in perfoming his spiritual exercises. His punctuality and his exactness in submitting to domestic discipline were exemplary. R. I. P.

Father William K. Murphy

On Sunday, November 4, 1923, Rev. William Kevin Murphy, S. J., passed from this life. With the exception of a month's time during which he seemed to be recuperating at home, Father Murphy was confined to his bed in St. Vincent's Hospital, New York City, from the latter part of April to the day of his death. In April Fr. Murphy suffered a complete collapse of the heart which began in the form of a muscular affection and developed into a cardiac affliction, accompanied by a congestion of the lungs that brought on death. Despite the fact that Fr. Murphy was a young man and of exceptionally robust health, his strong frame and fine constitution were unable to combat the effects of the disease.

Father Murphy was born in Prince Edward Island, Canada, on July 19, 1883. When he was about ten years old, the family moved to Cambridge, Mass., and there he graduated from St. Mary's Grammar School. After his graduation, he did not immediately continue his studies, but spent about three years assisting his father in business. As a boy he was athletic and vivacious; he was, however, in the midst of the buoyancy of life, of a reflective and meditative disposition almost beyond his years. It was during this time perhaps, when in close contact with the world, that he caught the first firm grasp of the principle that so actuated his after life—the Vanity of Vanities. How often afterwards he pronounced these words with an unction and significant intonation so peculiarly his own. One could not fail, despite the attractive sincerity of his smile and the irresistible geniality that he spread about him so contagiously, to perceive the depths of underlying serious thought and high purpose that possessed his soul. Some, indeed, might easily have judged that behind the kindliness of that warm smile there hovered a shadow of sorrow or a shade of sadness that would not be denied expression even in his laughter. But to those who knew him best, and are the better for the knowing, this was not sorrow nor lurking grief: nor was it merely a clear comprehension of the *vanitas vanitatum*: it was rather a strong and at times overpowering perception and vivid realization of the *Realitas Realtitatum*. Father Murphy, if supremely simple, was extremely deep.

In the fall of 1901 the call of the Divine Master had come, and, with the priesthood in mind, William Murphy entered Boston College High School to take a special course of studies. Here he spent two years. In 1903 he was received into the Society and on August 15th began his noviceship at St. Andrew-on-Hudson.

His regency was spent at Fordham and Boston College, and after five years of successful work in the class room, he returned to Woodstock for Theology. These were trying times when the great war was at its height. Fr. Murphy was a conspicuous leader among the theologians in their laborious efforts to provide for the sustenance of the community and to keep the farms and vegetable gardens of the College in operation. Fr. Murphy was ordained to the Sacred Priesthood at Woodstock by Cardinal Gibbons in May, 1918.

It was at Camp Meade during the influenza epidemic that Fr. Murphy began his active ministry, and there for several weeks he did heroic work among the dying. His courage, his generosity, his inexhaustible strength were an inspiration to the officers, the soldiers and the priests who labored with him. His was always a message of peace and a word of love, and there he took the hand of many a dying soldier and placed it firmly in the hand of Christ in undying friendship for eternity. "It's a very good world," he often said, "and a very bad one, but above all," he always added, "it's a very, very penitent world." And he has sent many and many a penitent soul ahead of him to the throne of God.

From Woodstock, Fr. Murphy was sent to the tertianship at St. Andrew. During this entire year a great cloud shadowed his life, for he lived in daily expectancy of his dear mother's death. She whom he loved so well died the following November, having also suffered for over a year from a fatal disease of the heart.

At the completion of the tertianship, Fr. Murphy was sent to teach at the Regis High School, New York City. This was the scene of his best and most varied labor and he seemed to all to be in the prime of life with a most successful future of God's work ahead of him. As a teacher he was exceedingly earnest and enthusiastic. His anxiety for the success of his students is best shown by the "opportunity classes" which he held each afternoon for several weeks at a time. What would be punishments and extra work in the opinion of the students, if given by most teachers, were "opportunities" where Fr. Murphy presided. As a result, his pupils almost without exception attained the highest average in school and Province examinations alike.

In the September of the last year of his life, Fr. Murphy was appointed to teach higher algebra and trigonometry. His interest in the classes was unbounded, and he was elated with their evident success. His chief method of making trigonometry interesting was to graduate the student individually from the theory of the work in the class room to the practice of the theodolite class that operated in the school yard. At the cost of several hundred dollars he had obtained new and complete equipment for a course in surveying. In the midst of all this work when the first symptoms of the fatal disease were always showing upon him in the pallor of his face and excessive difficulty in breathing, he was nevertheless the first in generously offering to assist in

filling two places left vacant by the sudden illness of other teachers. For about two months in addition to his already heavy schedule of work he taught an extra class of algebra and shouldered the burden of the Debating Society. As Moderator of this he brought it through the second term, ending his part of the work with a most successful public debate.

During the last two years of his life, Fr. Murphy had made a careful study of the mathematics course in our colleges, and with this in view he analyzed the schedule of high school work down through the grammar school to the very beginning of arithmetic. With our college requirements in mind, he outlined carefully and exactly the different features of each branch that should be omitted, passed over lightly, delayed upon, and stressed. His aim was to form a closely unified coherent schedule that would be the essential introduction to college work. Up to the very last he held frequent consultation with the teachers of arithmetic in the parochial schools and two of the lay teachers of algebra in the Regis High School. The Arithmetic Syllabus of Entrance Requirements to Regis was worked out in this laborious way by Fr. Murphy a few months before his death.

While intensely interested and taken up with his class work, Fr. Murphy found time to give himself unstintingly to assist in the work of St. Ignatius' Church and Parish. He preached regularly on Sundays and was frequently called upon for confessions. As a chaplain to the Sisters of Charity, he was a teacher and a priest, and with his knowledge of class-room work he was frequently an inspiration and always a source of solace and courage.

A few days before it became impossible for Fr. Murphy to leave his room, the celebration of Reverend Rector's Feast Day occurred. He was especially anxious that suitable academies and entertainments should mark this occasion. The teachers and pupils of the parochial school will not soon forget the wonderful object lesson on the Fourth Commandment that he provided for the children in a unique entertainment.

Within a week after this, each day saw his strength failing faster and faster, and one by one his duties pass to another. His office of chaplain at St. Lawrence Academy he retained as long as his strong will could support him at the altar. He gave up the impossible struggle after giving Benediction of the Blessed Sacrament to the Sisters whom he served so faithfully for three years on the last Sunday of April.

It was perhaps at the hospital that the true nobility of his character revealed itself most; and if his illness there was a Calvary for him, it was too no less a Thabor. The atmosphere of holy peace and contentment that he created, his heroic patience and Christian resignation, won for him the veneration and affection of all. Kindnesses were lavished upon him by all, even by those in the hospital who had only heard of him. Visiting doctors at St. Vincent's would call in for a moment to give and to receive a word of cheer from the suffering priest; for they recognized in him a priest who diffused the Christ-like peace of his heart to all men, while he and Christ were carrying the cross together.

His work at the hospital may be best illustrated by a remark made to the writer last summer by Dr. Tyson, the noted specialist. "Father Murphy," he said, "is a man with the truest Catholic outlook on life that I have ever known a man to have, and the wonderful part of it all is that he lives up to it." When asked about the possibility of recovery, this same doctor said, "I cannot say, but I can tell you this, that Father Murphy has done me more good in life than I shall ever be able to do for him."

After months of longing to be up and doing, and after long weary hours of suffering, the end came on Sunday, November 4.

At six o'clock on the morning of his death, he asked Father Rector for Holy Communion. Those who witnessed this reception of the Blessed Sacrament have a sacred memory to treasure for life. Shortly afterwards Reverend Father Rector said, "I am going over now, Father, to the Chapel to say Mass, and I shall ask our Lord to make it the happiest of happy deaths." "And don't forget our Lady," came the unfaltering voice of the dying priest; "Don't forget her!" All during the morning his mind remained perfectly clear. His soul was calmly waiting to take its flight back to God. With his wonderful faith he was complete master of the situation, directing the conversation and seeking to console rather than to be consoled. Doctors, Sisters and nurses came to his bedside and he met all with a calm, sweet smile and said, "Good-bye—for I'm going soon."

A brother priest who was with him constantly during the illness describes in a letter the serene peace of his death. He writes, "Father Murphy realized all morning that he was dying. Early in the morning Father had another weak spell, and when the nurse told him that Father Rector was just in the next room, it gave him great courage and his face lit up with pleasure. His brothers came at about nine o'clock. He spoke to them of their mother, and, seeing the tears in their eyes, he told them to go out and get some fresh air. Mr. Reed came in and he put out his hand to greet him, and told him to come close and stand opposite to Father Rector near the head of the bed. Father Rector gave him the Absolution and Plenary Indulgence, renewed his vows and said the prayers: all of which he answered. Then Fr. Rector told him just to listen as he repeated the prayers and to bow his head so as to let them know that he was able to follow. When Fr. Rector almost instinctively lowered his voice at the "Depart Christian Soul," Father Murphy calmly said, "A little louder, Father, please." While still bowing his head in answer to the prayers, he gasped slightly; there was no struggle. His eyes closed for a moment and then suddenly opened; his lips parted. The expression on his face was that of sublime awe as if whispering to One close by, "Dear Lord, I know it was all to be wonderful, but I never thought it could be like this." He died as he lived, in a plain, simple, matter-of-fact way, brave and manly, and holy and resigned. Sr. Alacoque and Sr. Felicita were present. They told me that they had been at many death beds in their lives in religion, but never at such a holy, inspiring and consoling death. It has brought the reality of life and death more close to all of us than ever before." The letter concludes with the ejaculation: "May God give us all a like unflinching faith! May God keep him and make us worthy of him!"

In life Father Murphy often spoke playfully of the Epic, the Novel and the Drama that he had in mind to write. With the characteristic shake of the head, he would "just hint at the wondrous thoughts that were to be embodied in all and each of these." But in his pleasantries and in his more serious strains, he had a way of his own in finding the universal appeal in the apparently trivial little foibles of human nature. The commonplaces and the surprises of life were all catalogued for the epic-to-be, or the drama, or the novel that were just about to be written. Perhaps, after all, they are written, and written indelibly in the hearts of the men and women who knew him as he really was—a princely priest, the soul of simplicity, nobility and Christ-like charity.

There are many who considered Father Murphy an exceptional preacher. To those who saw him during the lingering months, to those too who followed with eager expectancy the daily reports from the sick room, to the doctors, Sisters, nurses, fellow-patients and fellow-Jesuits, he preached one tremendous sermon that will never need to be written; it was the last and most eloquent of them all—his sermon on Death.

Father Murphy is with God, but he lives still with men. He lives in the young memories of the children of the parochial school, in the hearts of the Regis students, of the people of St. Ignatius' Parish, of the Sisters to whom he was a father and brother, and he lives in the lives of his fellow-Jesuits.

The people of the parish paid their tribute by over-crowding the aisles and spacious vestibules of the church at the funeral Mass on Tuesday morning, November 6. The body of the beloved priest was laid to rest with God's triumphant soldiers risen from the battle, in the solemn little cemetery at St. Andrew. R. I. P.

VARIA

ARGENTINA. *Ours in the Pontifical Seminary*—On February 22, 1923, the Philosophate and Theologate of the Argentine-Chile Province was installed in the Pontifical Seminary of Buenos Aires. The Archbishop of Buenos Aires welcomed Ours most cordially. A new wing has been added to the seminary for the accommodation of Ours at the expense of the diocese. The agreement with the Archbishop for the present arrangement is for eight years, when it can be renewed for another eight years, and so on indefinitely. If either party does not wish to renew the agreement they are to notify the other one year in advance.

AUSTRALIA. *An Interesting Incident*—Father Edward Pigot, S. J., of St. Ignatius' College, Riverview, Sydney, was showing the Riverview Observatory to a Japanese scientist, a delegate to the All-World Scientific Congress, which was then holding its sessions in Sydney. While the two scientists were standing before the seismograph, both saw the instrument beginning to register the record of some actual earth disturbance of great intensity.

When the Japansese scientist had left, Father Pigot at once set to work, studying the record left on the chart, and in the course of the afternoon sent to the Sydney papers the following paragraph. We quote it from one of the papers which had it under three headlines printed in heavy type: "Big earthquake, north of Sydney, somewhere near Tokio." "A very severe earthquake has been recorded on the Riverview seismograph. The origin of it seems to have been not far from Tokio, but it is to be hoped at some considerable distance seaward. The initial waves on the records do not permit of a very accurate determination of the direction or of origin, but it is certainly almost due north of Sydney, at the distance of 4,710 miles."

The first wave (rarefaction) reached Riverview at 1 hr. 9 min. 47 sec. p. m., Sydney standard time, and the wave of maximum amplitude, at 1 hr. 36 min. 14 sec., attained the range of 38 millimetres on the record, with a period of 16 seconds, giving a rock-moment (E. W.) in Sydney of 0.8 millimetres. This earthquake must have been severe enough to be recorded by every seismograph in the world.

It was only about 14 hours after the above paragraph had been sent out by Father Pigot that the first telegram was received in Sydney announcing the disaster. Some of the Sydney papers printed then side by side Father Pigot's statements sent in on the previous day and the cablegram just received.

BOSTON. *The College. Notes*—The School of Education of Boston College announced a change in the scope of the school's work for this year. Heretofore, the school met the need for a fuller and better training of men teachers by offering courses to those eligible for the degrees of Master of Arts and Master of

Science. In the future courses will be offered not only to men but also to women who are eligible for these same degrees. Moreover, both men and women who are eligible for the degree of Master of Education will be admitted.

While the courses are designed primarily for teachers in colleges and schools, students in college courses for teachers and college graduates and undergraduates, all persons will be admitted who give satisfactory evidence that they are qualified to pursue with profit any of the courses, whether or not they are engaged in study or teaching.

College credit will be given for all the courses and through arrangement with the School Board of Boston promotional credit will also be given. The degrees conferred will be Bachelor of Arts, Bachelor of Education, Master of Arts, Master of Education and Master of Science.

The Seniors have selected a Students' Employment Committee to aid men in securing part-time work during the school year, and for the benefit of graduating Seniors at the end of the year.

CALIFORNIA PROVINCE. ALASKA. *Tragic Death of Father J. Ruppert*—News of the tragic death in Northern Adaska of Rev. Frederick J. Ruppert, S. J., was flashed to the States on December 24, and many there were who mourned the passing of the kindly and zealous priest. We were informed that Father Ruppert was frozen to death while bringing Christmas gifts from Nome to the Hot Springs' Orphanage. From all indications he was left to die after groping his way through the heavy snows, his dog team having broken apart and deserted him.

The press reports telling of the lonely and heroic death of the priest were confirmed by a telegram from Father La Fortune, who was associated with him in missionary work in Nome and outlying posts.

Nome was first made acquainted with the sad news by an Indian who came there exhausted by a tramp of many miles through wastes of ice and snow. A searching party was organized, and when the body of the Father was finally located huddled and frozen in the snow, Mink, the leader of the Missionary's dog team, ferociously repelled those who came to carry the corpse of his master to the orphanage.

Later a funeral service was conducted at the Hot Springs' Orphanage and the remains of Father Ruppert were laid in the little cemetery there.

When Father Ruppert left Nome for the Eskimo Orphanage, a distance of seventy-five miles, with the thermometer registering thirty degrees below zero, he was well aware of his danger; he had all but perished two years before on a similar expedition. But he did not count the cost. The charity of Christ, his Master, and the zeal of a Catholic missionary were in his heart and possessed his soul; to him all the considerations of personal comfort and safety mattered little. And so when the news was received of his heroic death, we were not surprised, for we know what must be the calibre of the men who offer themselves to labor until death in the icy fields of the Land of the Midnight Sun. The sacrifice that Father Ruppert made of his life this Christmas was really made years ago when he first asked and begged to be allowed to bring the Light of the Gospel to stoical Eskimos who dwell in hovels of ice in far-off Alaska.

SANTA CLARA. *The New Gymnasium*—Entering from the main door off our own private college avenue, we walk down a short hall, passing on our right a huge room, possessing a magnificent fireplace and having the appearance of an immense living room. This will constitute a lounging-place for college men, where they may amuse themselves during the rainy season. It is an excellently constructed room and will serve its purpose admirably.

Withdrawing and proceeding upon our way down this short, well-lighted hall or vestibule, we come immediately upon the basket-ball court. Brick lined, well floored with solid maple, it is a monument to its designer. Its walls are lined with suspended movable bleachers, constructed thus for convenience—a beautiful piece of workmanship indeed.

Passing through the court, that is to the single door opposite the one at which we entered, we find the remainder of the building devoted to music rooms, locker rooms and showers. Locker rooms are placed conveniently close to the tank, while showers separate the visiting team from that of Santa Clara's varsity. Alongside the basket-ball court we find a huge tank 100 feet by 40 feet, four feet deep at the shallow end and nine feet deep at the opposite end. This will soon be finished in white tile. The whole is furnished in clean white plaster, with the exception of the brick-lined tank walls and the basket-ball court. There are many windows in the building, making it light, airy and attractive.

CANADA. *Abord-à-Plouffe. Villa Saint-Martin, House of Retreats*—Autumn brought us retreatants in somewhat larger numbers than at this time last year. A group particularly interesting to follow is that of the employees of the Street Railways. They have three retreats a year. The first numbered 44 members, the second 35, while the third retreat will take place soon. These men deserve all the more credit as their association is entirely in the hands of the International Union. In treating with even the best disposed among them, much discretion must be exercised. The total number of retreatants for the year 1923 gives us a surplus of only 20 over that of last year; i. e., altogether 1,821, a figure far below the total, 2,018, attained in 1921.

CHRISTIAN ISLAND, GEORGIAN BAY, ONTARIO. *Canadian Martyrs Honored*—The Federal Government Commission on historical sites has just erected two magnificent tumuli: the first at the village of St. Louis, where Fathers Brébeuf and Lalemant were captured; the second at Fort Ste. Marie II, on Christian Island, in Georgian Bay; a third will be erected later at Fort Ste. Marie I. Bronze plates bearing inscriptions in English and French mark each monument.

On September 15th great festive demonstrations took place at each tumulus. Father Cadot and his Indians received the visitors with excellent music of their brass band. Then followed discourses by Federal officers, presidents of historical societies, Protestant ministers, etc. Father E. J. Devine, S. J., tells us how the speakers vied with one another in touching eulogies of our first Jesuit missionaries, their devotedness, apostolic zeal and spirit of sacrifice which sustained them even in their martyrdom.

MONTREAL. *Immaculate Conception College*—Last July Father E. J. Devine, Editor of the *Canadian Messenger*, received from

the Secretary of the Provincial Government a premium of $500 for his latest work, "History of Caughnawaga."

The last retreat at La Broqurie, Boucherville, the weekly villa house of our theologians and philosophers, finished on September 10th. Eighteen retreats, counting 445 retreatants, had been given during the preceding three months and a half.

Loyola College—Eight week-end retreats were given during July and August, registering 180 exercitants. The last of these retreats was given by Father Francis Downes. It was followed by 46 men and broke all previous records.

QUEBEC. *Villa Manresa*—Our new program of retreats contains eighteen groups for the next four months from September to December. The majority of these are former groups. Our monthly reunions contribute considerably to the organization and success of the retreats. They foster among our retreatants the spirit of the apostolate and permit us to signalize retreats for which special canvassing is necessary. In 1922 the number of retreatants dropped from 1,196 to 942, a decrease due in some measure to the retreats for workingmen inaugurated at Saint Augustin. We are regaining ground little by little, though the workingmen's retreats are still being conducted. His Eminence, the Cardinal, wrote to assure us that working men alone will be received at the new house recently secured for this purpose. If this regulation holds, our work will not suffer. The year 1923 closed with an increase of about 130 retreatants over the number in 1922. Had we more rooms we would have doubled this margin.

WAUBAUSHENE, ONTARIO. *Martyrs' Hill*—Never has Martyrs' Hill seen so many pilgrims as during the past season. The Shrine was closed on September 2nd amid imposing ceremonies. Three hundred automobiles brought a couple of thousand pilgrims from the cities and villages round about. After the procession, a discourse in the open air was delivered by Rev. E. J. Devine, S. J., on the "Tragedy of Huronia." The clergy of this district came in great numbers—a fact which warrants much for devotion to the cause of our martyrs.

GEORGETOWN. *The University. The Good Example of a Lay Apostle*—A former student of Georgetown writes to Father Creeden. My. dear Father Creeden: I have not written you for the past few weeks, because I did not have anything interesting to tell you. What I am now going to relate to you may attract your attention, and I hope you will join us in praising God for helping us in putting through our plan of organizing a Catholic Mission for the Chinese people. There are several hundred thousand Chinese in these Islands and they have controlled about 95 per cent. of the Philippine business. During the Spanish regime these people were Catholics; but now almost all of them have lost their holy faith. The precise reason is, that there are no Chinese-speaking Fathers to take care of their spiritual life.

Not long ago I invited about a dozen progressive Chinese Catholics and presented to them the existing condition of the Chinese people. They all showed great desire to organize a Chinese Mission. We then drafted two petitions, one to the Apostolic Delegate and the other to the Archbishop of Manila, requesting them to establish a Chinese Mission. Later, we called on the Archbishop and he was very pleased with the plan. That very after-

noon his Lordship declared the Mission permanently organized, and he placed a Chinese Missionary to take charge of it. Before long we expect to have more missionaries, catechists and teachers from China, thus completing the program of the Mission. The Archbishop has ordered that part of the former Chinese Church and Convent, which are now in the hands of native priests, be turned over to the Chinese Mission to facilitate the plan of establishing a Chinese school and a Chinese Club. The school and the club will have the effect of drawing the Chinese Catholic youths from the Protestant schools and clubs to those of ours. Let us hope that before long by the help of our Lord these lost sheep may be brought back to the old Church again.

I think this letter will reach your hand about Christmas, and so I take this opportunity to wish you a very Merry Christmas and a very Happy New Year.

Very sincerely,

MARCELO NUBLA.

GEORGETOWN PREPARATORY SCHOOL. *Missionary Aid Society*—The following letter has been received by Father Boyton, director of the M. A. S., from Rev. Francis X. Delaney, S. J., superior of the Jesuit missions in Jamaica, B. W. I.:

Dear Father—Allow me to thank you and the members of the Missionary Aid Society for the gift of one hundred dollars which you so kindly sent us for the purpose of buying vestments for divine service. It is not, of course, a matter of surprise that Georgetown boys should keep pace with their glorious traditions and enter the field of missionary aid; but in as much as their aid has reached this little Island of Jamaica, our personal congratulations and gratitude are due to them and are heartily given. May God bless and reward them with any fruits that may be forthcoming from our labors in this field.

Sincerely yours in Christ,

FRANCIS X. DELANEY, S. J.

HOLLAND. *Ours and the New Catholic University*—A recent issue of the Flemish *Vlaanderen* contains an enthusiastic description of the magnificent opening ceremonies of the new Catholic University of Nijmegen in Holland. The bells in all the steeples of the city and country round rang out simultaneously to announce the glad tidings to every citizen. An annual subsidy of 15,000 florins had previously been secured from the municipality for the new institution which now will be the Catholic University of the Netherlands. Among the thirty-two professors whose names were announced some time ago are four Dominicans, four Jesuits, one Franciscan and one Carmelite. The Catholics of Holland have realized at last their great ambition, and the extraordinary assembly of high ecclesiastical dignatries gathered for the opening of this new centre of Catholic truth shows how close the project had long been to the heart of the Church.

CALCUTTA. *Royal Honor for Father Van der Schueren, Superior of the Mission*—On November 27, 1923, a Durbar was held for the purpose of investing 34 gentlemen with the titles conferred upon them as personal distinctions. Of these, Father Van

der Schueren received his title from His Majesty the King-Emperor, while the remaining 33, of whom 32 were Indian gentlemen, received their titles from the Viceroy.

"Prominent among the recipients," says the *Statesman*, "was Father Van der Schueren"; when, escorted by the Under-Secretary in the Political Department, he was conducted from the robing room to the dais and took his stand there, the Chief Secretary announced the distinction conferred upon him, after which His Excellency rose from his seat and addressed him as follows:

"Father Theophilus Van der Schueren, it is now nearly forty years since you first came to Calcutta, and you have for long been a familiar and much-loved personality in our midst. Your kindly and genial disposition, the energy which you have devoted to the physical, moral and political welfare of the citizens of Calcutta and your work among the children in the schools at Kurseong and Darjeeling have won for you an honored place in the hearts of all. The Belgian Mission with which you are connected owes much to your zeal. Not only has it benefited financially and therefore been able to extend its influence through your labor on its behalf, but your association with it has enabled it to acquire in greater measure the respect and gratitude of all to whom its work is known.

"As a keen promoter of all sports and games, as an indefatigable worker in the field of education, as a wise counsellor and true friend to many young people, you have well earned the distinction which it is my great pleasure to confer upon you."—*C. H. of I.*

Honor for Father Zimmerman, S. J.—Father Zimmerman, the distinguished Orientalist of St. Xavier's College, has been elected Vice-President of the Royal Asiatic Society, Bombay Branch.

KURSEONG. *Retreats*—Rev. Father A. Le Tellier, S. J., who was for several years in Assam, where he organized Retreats on a large scale, is now residing in Kurseong and preparing ways and means to set his favorite work on a sound footing. The country house of St. Mary's College, the prettiest building in the hills, with its abundant accommodation and extensive grounds, will lend itself best to the work. The plan would be to keep Retreats going throughout the year for rich and poor, men and women, in turn, to give to all the benefit of a spiritual renewal amidst ideal surroundings.

MANGALORE. *Pastoral Letter of Bishop Perini to the Clergy and Laity of the Mangalore Diocese—*

BISHOP'S HOUSE, MANGALORE, 23rd Aug. 1923.

Reverend Fathers and dearly beloved Children in Christ Our Lord.

By a Brief dated 12th July, 1923, it has pleased the Holy See to detach from the Diocese of Mangalore the District of Malabar and to erect the same into a separate Diocese, designated as the Diocese of Calicut, thus restricting the Diocese of Mangalore to the District of South Canara.

In this new arrangement the Holy See has been pleased to entrust the Diocese to Mangalore to the secular clergy and to order my transfer to Calicut as the Bishop of that new Diocese.

As I have been to some extent instrumental in bringing about

this change I wish to explain that in this transaction I have been guided by no other motive than the principle so clearly laid down by the Vicar of Christ, the late Pope Benedict XV, in his Apostolic Letter *Maximum Illud* of the 30th November, 1919: "As the Catholic Church," says the Pope, "is foreign to no nation, so should every nation yield its own sacred ministers to follow them as teachers of the divine law and spiritual leaders. Wherever, therefore, there exists an indigenous clergy, adequate in numbers and training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded. And if ever persecution threatened her existence, her roots and foundations would have struck too deep to give any chance of success to hostile attacks. The Apostolic See has always urged the heads of the missions to look upon this grave duty with the care it deserves and to carry it out diligently."

This happy state of things exists now in the District of South Canara, which can boast of an efficient clergy of its own, numerous and well-equipped Catholic institutions and is divided into a large number of well-organized parishes, all of them efficiently administered by the secular clergy. Unfortunately we cannot say the same of the neighboring District of Malabar, which, though in extension is perhaps larger than South Canara, is from a religious point of view, in a very backward condition and needs a greater concentration of missionary effort if our Holy Faith is to strike deeper root there. The best remedy that presented itself to my mind was to pray the Holy See to divide the Diocese, to erect Malabar into a separate Diocese and to entrust the Diocese of Mangalore to its own clergy. I laid my scheme before the Holy See after much consideration and prayer, and now that the scheme has been approved and has received the seal of the Vicar of Christ, I hand over charge of the most fertile portion of my Diocese to the secular clergy with a heart full of joy and consolation.

I feel confident that the Clergy and Laity of South Canara will appreciate the immense value of this disposition of the Holy See. By entrusting the administration of the Diocese of Mangalore to its own indigeneous clergy the Holy See has given your Priests the most eloquent testimonial of their ability, zeal and general efficiency.

As for the Society of Jesus which has been mainly instrumental in bringing your clergy up to the prseent high standard, I may be allowed to repeat on this occasion the words I addressed to the secular clergy of the Diocese in a Circular Letter of November, 1918. Referring to an eventual transfer of the Diocese from the Society of Jesus to the secular clergy, I then said: "When that day comes, nobody will have greater cause to rejoice than the Society of Jesus, who will then see the completion of the great work entrusted to her by Leo XIII; which was, not only to provide educational facilities to the Catholic community, but also to form a Local Clergy worthy of the best traditions of the Catholic Church, and in other ways to equip the Mission, so that it might in time take its place by the side of other Dioceses under the *jus commune*."

Looking back on the thirteen years I have had the privilege of being your Shepherd I find consolation in the thought that, whatever may have been my shortcomings, and they have been many, I have at any rate been true to the promise I made in the first Pastoral Letter I addressed to you on the occasion of my episcopal consecration. I then promised that in all my dealings with Clergy and Laity I would ever make it the earnest endeavor of my life to act with the best of intentions. This promise I have faithfully kept and I am happy to bear testimony that the Clergy and Laity have fully reciprocated these sentiments, with the result that our mutual relations have been most cordial. In handing over to my successor the best portion of the field entrusted to me I rejoice to think that the rich inheritance I had received has not depreciated, but has rather improved in several directions. May the Diocese of Mangalore, under the new regime, continue to enjoy unbroken peace and tranquility and, under God's blessing, may it advance and prosper more and more. . . .

Within two or three months I shall leave Mangalore for Calicut. God alone knows how keenly I feel the separation from you, Rev. Fathers and dearly beloved Children in Christ. At the same time I feel much consolation in the thought that the Diocese of Mangalore and the infant Diocese of Calicut, now entrusted to my care, are related to each other with the closest tie of mother and daughter; that, by disposition of the Holy See, the Seminary is to be common to the two Dioceses and thus the clergy of the two Dioceses will be trained in the same institution, will know and love each other and, when needed, will be willing to assist each other. Thus I feel that though my canonical connection with you, as your Bishop, ceases, our mutual affection in the Lord will be kept alive and the relations between the two Dioceses will ever be cordial. . . .

Yours affectionately in Our Lord,

PAUL PERINI, S. J., *Bishop.*

DIOCESE OF CALICUT—The District of Malabar was erected into a new Diocese on the 12th of June, 1923. Its population is three million and numbers about 8,500 Catholics distributed in five parishes: Calicut, Canamore, Telicherry, Vayitry and Manantoddy. Its first Bishop is Dr. P. Perini, S. J., who has been transferred from Mangalore. There are twelve Jesuits and four secular priests. The Sisters of the Apostolic Carmel and the recently arrived Sisters of Charity are in charge of the various schools for girls. The new Diocese counts twelve schools with a total of 2,323 pupils. Besides orphanages for girls and boarding houses attached to the European schools, there are three Catholic cooperative societies, two clubs, the parish stores and St. Francis Xavier's institutions.

PATNA MISSION. *First Fruits of Nepal*—We received a new acquisition lately in the shape of a bright young Gurkha from Nepal. He was brought here to the Mission by a couple of Christians, and expressed a desire to remain. He was immediately given work in Barno's shop as a fitter. He was also put under instruction and soon showed himself most fervent and anxious to be baptized. When Sister showed him the catechism pictures, he could no longer contain himself, but asked that he might soon

be baptized, so that all the devils in him might be chased out of his soul. The Nepalese are of quite a different character than the Indians. Their great virtue is obedience. In the army, they are known to follow orders strictly, and they gave a good account of themselves in Europe during the late war. Besides the rifle they carried their famous Kukri, a broad curved knife, which is used like the tomahawk. Joseph Michael is our first Nepalee convert, and he makes a very good impression on everybody. He expressed a desire to bring over more of his people, and since the Gospel cannot penetrate into Nepal, the only thing left is to let them penetrate into it. As a result, several more turned up, anxious to remain. Luckily, owing to a great demand for our automatic handloom, we were very badly in need of workmen, so we found work for them all and they all showed an anxietry to learn our holy religion and to be haptized. Are the shades of the old holy Franciscans who worked over a century ago in Nepal at work, influencing this fine nation? Let us hope so. By means of our industrial work we are able to attract them to the Mission, where they find the means to support themselves. The stamp industry furnishes work for their wives; thus they are able to stand on their own legs.

Nepal is a country inhabited by mostly semi-Mongolian, Hindu people. It lies between Thibet and India, and is forbidden to Europeans. As far as I know, there are only three Europeans there, the Ambassador and his chief clerk, Captain Hough, and wife, who are both Catholics and whose child I baptized. I asked them how they managed to get to church. They replied it was at least a four days' journey on elephants and carriers over a very rough and rocky road, and that it was only once every two years or so that they could succeed in hearing Mass. The nearest, or at least the best known entrance into the country from our diocese, is Raxaul. It is through this railway centre that vast numbers of them come down to India to trade and to look for work.—Father Westropp in Patua Mission Letter.

RANCHI. *Sodality Congress*—The Third Congress of the Sodalities of Chota Nagpur was held at Ranchi on the 7th and 8th of December. Representatives of nearly all the districts were present—227 men and boys and 208 women and girls. This year, following the practice in use in social weeks, more time was given to instruction, and less to discussion. The women and girls listened to lectures given by two Fathers and then held meetings under the direction of the priest and of the Ursuline Nuns about two special points, namely, Common Prayers in the Family and the Care of the Sick. The same method was followed for men and boys. One of the Ranchi Fathers explained the aims of the Sodalities, namely, the formation of lay-helpers, ready to devote themselves to all the works of zeal that may be useful in this district, and that without any remuneration and solely for the glory of God and through love for Our Lady. He quoted an admirable and perhaps too-little-known saying of Piux X, who one day, in conversation with some Cardinals, said that the greatest need of the Church at present is to have Catholic laymen, well versed in the Christian doctrine, resolute, zealous and submissive to Ecclesiastical authority, to give a helping hand to the clergy.

TUTICORIN. *Consecration of the Rt. Rev. T. Roche, S. J., as Bishop of Tuticorin* — The Consecration of Monsignor Francis Tiburitius Roche, D. D., Bishop-Elect of Tuticorin, took place on the 23rd of September, in the morning at 6.15. Dr. Faisandier, Bishop of Trichinopoly, who was the Consecrating Bishop, was assisted by Bishop Benziger of Quilon and Bishop Chapuis of Kumbakonam, Doctor Chulaparambil of Kottayam and Doctor Robichez of Trincomalee being present in the choir. There was an immense concourse of priests and nuns, ladies and gentlemen from all parts of India and Ceylon, and as the present Cathedral could not accommodate such a large gathering as this, the Consecration Service was held in a gaily decorated pandal specially erected for the occasion just in front of the Cathedral. Thus the great throng, numbering over fifteen thousand people that had gathered, had a very good view of all the ceremonies that were performed. The two temporary altars erected for the sacred rites were striking in their simplicity and plainenss. The inspiring solemnity of the ceremonies of the Catholic ritual was well borne out by the devout silence of all these thousands who were attentively following the ceremonies in manuals that had been printed in English and Tamil and were distributed for the occasion. The solemnity was further enhanced by the eloquence of the well-known preacher, Rev. Fr. Santiago, S. J., of South India.

JAPAN. The following notes are taken from *Sun Rise*:

Padre Antonio Guasch, S. J., took four young aspirants for the Holy Priesthood down to the Apostolic School conducted by the Jesuit Fathers in Manila, P. I. These boys come from the Insular Mission of the Spanish Jesuits, whose agent in Tokyo is Padre Guasch. The youngsters had seen staying in Tokyo studying Japanese in order to qualify themselves for dealing with the Japanese officials who control their islands.

Owing to ill health due to twelve years of constant labor for the University under the trying conditions of its early days, Fr. Victor Gettelman, S. J., has been recalled from his field in Japan by the Reverend Father Provincial of the Missouri Province of the Society of Jesus. Learning of this, the students who have attended with interest his lectures on Logic and Psychology, organized a general meeting of all the classes to bid him "Sayonara" in true Japanese style. This meeting was held in the Academic Hall of the University and was the last public use to which that apartment was put before its destruction by the earthquake.

On the evening of the 7th of July, at the Toyo Ken in Tokyo, the Alumni and undergraduates of the Catholic University gave a farewell dinner to the Rev. Victor Gettelman, S. J. After-dinner speeches were made by the President of the University, the President of the Alumni and the guest of honor. Fr. Gettelman displayed his fluency in Japanese, English and German by making a few appropriate remarks in each of these languages when he rose to respond, and assured the students of his lasting remembrance of them and devotion to their University even though ill health forced him to put so great a distance between himself and them.

Some weeks later, on July 26th, Fr. Gettelman's actual departure took place. A committee of the faculty and students, led by the Reverend President of the University, accompanied him to Yokohama and saw him comfortably bestowed on the Arizona Maru of the Nippon Yusen Kaisha.

Very Reverend Santiago Lopez de Rego, S. J., Pro-Vicar Apostolic of the Insular Mission in charge of the Spanish Jesuits, arrived in Tokyo and received the hospitality of the Catholic University. On the 12th of August letters arrived from Rome authorizing the consecration of Fr. Rego as Bishop and appointing him Vicar-Apostolic of the said islands. This ceremony took place on the 26th of August, in the Cathedral of Tokyo, which was filled with the Faithful anxious to witness this rare and beautiful rite. The Consecrator was His Excellency, the Apostolic Delegate, Archbishop Giardini; his assistant Bishops were Archbishop Pierre Rey of Tokyo and Archbishop Henry Doering, S. J., Vicar-Apostolic of Hiroshima. Bishop Berlioz of Hakodate was in the sanctuary. The assistant Priests were the Reverend President Hoffmann of the Tokyo Catholic University and the Rev. Joseph Dahlman, S, J. The Candidate was assisted by Fr. Antonio Guasch, S. J., Procurator of the Insular Mission.

After the ceremony, the participants dined in the new faculty building of the Catholic University. On this occasion the Apostolic Delegate in his speech of congratulation emphasized the fact that those present represented the nations recently at war and in their mutual charity and loyalty to Rome exemplified the Catholicity of the Church. On the 29th the new Bishop, accompanied by Fr. Guasch, left Tokyo, the former to return to his islands, the latter to go to Shanghai for a surgical operation.

On the 25th there arrived from Valkenburg in Holland, Fathers Overmans, Heuvers, Kircher, Krischer and Utsch and Brothers Schwacke and Brehler of the Society of Jesus to assist in the work of the Catholic University and of the Hiroshima Mission.

The Earthquake. September the Month of Terrors—Extracts from the Diary of Father McNeal: 1st—At 11:58:44 this morning, towards the close of our noon examinations, I felt the strongest earthquake shock I had ever experienced. I went out and saw that our Academic Building was a wreck and learned that the water mains were broken and saw fires starting up all over town. I baptized conditionally an old lady who had been struck by a falling house. I photographed the school and a view of the conflagration. All electricity and gas were stopped. Many refugees from fire or earthquake camped for the night in our garden. 2nd—I went with Fr. Keel to the American Embassy, which was wiped out, and to the Swiss Embassy, and learned that rail and wireless connections were broken. To the Church of the Sacred Heart and learned from the pastor that three Catholic churches in Tokyo were destroyed. Saw aviators flying over the city. Fire raged all day and all night and came to within two blocks of our place a little after midnight and then turned back. Garden full of campers. 3rd—I visited Sisters of St. Maur and saw that their chapel was wrecked. Visited the Kizawa Hospital, where I had been operated on, and saw it was wiped

out and the patients in Kudan Park. From this park I had a terrible view of the city. 4th—Fr. Eylenbosch returned from Shizuoka; walked all night from Yokohama; said no city existed there any more; streets full of corpses. I went to the Marianists' Morning Star School and learned of their losses here and in Yokohama and of the Sisters killed in Yokohama. Walked through ruins to Imperial Hotel and found temporary American Embassy there and gave in my name as a survivor to be cabled to Baltimore. The Apostolic Delegate, who had lost everything, moved into our house. 5th—Went to British Embassy and got some supplies from Mr. Palairet, the Charge d'Affairs. We have only rice and macaroni at home. Went to Sacred Heart Convent to get Sisters' names for cabling. Found Sisters in tents and school in ruins. To Embassy (in Imperial Hotel) and gave a letter to a Mr. Zeigler, who sails on President Pierce tomorrow, to mail for me from Seattle. On arriving home, learned that Fr. Le Barbier and Fr. de Noailles had been killed in Yokohama. 6th—Shimoda, my former student, called and said he had lost everything and twenty men of his company were burned to death. He was camping in Shiba Park. I gave him two shirts and two pairs of socks. 7th—First Friday. I went away down to see ruins of the old Cathedral, where Bishop Rego was consecrated. Nothing but ashes and junk all the way. A bread-line three blocks long getting food at the ruins of the Tsukiji Hongwanji Temple. Evening edition of a Japanese paper reappears. 8th—Mailing facilities for overseas opened at American Embassy quarters in Imperial Hotel. 9th—One trolley line began to run. 10th—Took mail to Embassy and got anti-typhoid inoculation from American Red Cross doctor there. He said there was great danger of an epidemic; so many people camping out everywhere. 11th—Wrote for supplies from San Francisco. Mailed report to N. C. W. C. News Bureau. Frs. Utsch, Kircher and Krischer left for the Hiroshima Mission by U. S. Destroyers to Yokohama and President Wilson to Kobe. I got a full line of supplies from the American Embassy Relief Department. 12th—News of the Holy Father's donation of $20,000 via New York for relief work. Soldiers doing police work and martial law in full force. Soldiers putting up shacks for homeless people in the parks. 13th—Fr. Nicholas Walter came and told me how the Marianists escaped from Yamakita and of the destruction wrought in the mountains, people fleeing from the hills to Tokyo for safety. 15th—Got a bag of flour from our Embassy; "Japan Times" resumed publication. Milk service resumed. 16th—Bought some picture postals of the quake-fire sold by a street fakir. 17th—Inspected interior of some skyscrapers and saw clocks there stopped at 11.58. 18th—Saw General Reed and his staff from the Philippines arrive at the Embassy. The Apostolic Delegate left us to go live at Omori in a house offered him by a Catholic there. 19th—Went out with Brother Schwacke to try to get a sewing machine to replace the one destroyed in the Custom House fire at Yokohama. 20th—Archbishop Doering and Fr. Heuvers left for Hiroshima Mission. Electric light service partially resumed. Water service all right now. 21st—Dynamiting walls going on everywhere today. 22nd—Took an autobus ride through the ruins of business district and saw blasting. Crowds of homeless and jobless people seemed

to be sightseeing. 23rd—Fr. Charles A. Robinson, S. J., arrived on President Jackson this morning and came up from Yokohama in a machine with Mr. Jillard of the Nippon Electric Company, reaching here just after supper. He got news of the quake in Denver and left with supplies by the first boat from Seattle. 24th—Wind and rain today showed up many cracks in our residence; water came in everywhere. 27th—Inspected a school building which withstood quake and fire. The builder wants the job of repairing our building.

October 3rd—A notable shock during the night brought down a big piece of our tower which had remained standing after the great earthquake. The work of salvaging and restoring our buildings has been entrusted to the American Architectural and Engineering Company of Tokyo, with Maeda, the builder of the public school which so wonderfully withstood quake and fire, for contractor, thus securing the best service available. Mr. Raymond, the architect of the above mentioned company, reports that the entire faculty building can be rendered safe and habitable. Of the academic building only the first floor can be saved. Mr. Kingsley, the concrete engineer of the company, reports that if the faculty building is properly braced by removing the hollow concrete block walls, and new solid reinforced concrete partitions are built in at proper intervals, it will be possible to save it. The expense for this and for removing the unsafe walls and debris of the school will evidently be very great. 18th—The Feast of St. Luke the Evangelist is the Fifteenth Anniversary of the arrival of Rev. James Rockliff, S. J., Rev. Henry Boucher, S. J., and Rev. Joseph Dahlman, S. J., the last of whom still remains with us. He has seen the Tokyo Catholic University grow from a small group of class rooms in a private Japanese house to the majestic academic building, with its castellated tower and the new faculty building of reinforced concrete. He has seen one of these buildings almost leveled with the ground by the recent shock and has felt the other being racked and ruined from top to bottom by the same. May he abide to see both buildings restored to their original capacity and made stronger than before and filled with all the students and teachers they can accommodate.

Overheard in a street car the other day "Before this calamity our land was steeped in materialism. The age of the spiritual is now dawning." The readers of *Sun Rise* can do much to bring that dawn to a perfect day.

What Science Said — The Seismological Observatory of the Tokyo Imperial University recorded the great shock in this city on the morning of September 1st at 11:58:44. The Georgetown University Seismological Observatory observed the same shock in the early morning of the same day (Washington time) and reported to the Associated Press at 6 a. m. that a great earthquake had occurred about 6,000 miles from Washington. Three hours later, the Associated Press picked up a wireless report to the effect that the location of the shock was Yokohama. This report originated from a ship in the harbor of Yokohama which witnessed the destruction of that city and launched the news into the ether. The nearest high-power station not wrecked by the quake was at Iwaki, about 150 miles northeast of Tokyo. Here Yonemura, the chief operator, caught the news and shot it to

Honolulu, in the mid-Pacific. Honolulu passed it to San Francisco, where it was broadcasted over the U. S. A. Yonemura stayed at his post for five days while no other means of communication with the outside world existed. Through him, our Ambassador sent the hurry call which resulted in the promtness and generosity of the American Relief, one of the most glorious episodes in American History. The Ambassador's aged mother was injured by the earthquake; yet he left her to send this message for afflicted Japan. Yonemura's family were in the danger zone, yet he stayed at his post 150 miles away from them to serve his country.

During the first 24 hours after the big bump there were 545 shocks registered in Tokyo, some of them very severe. For the next three days there were 7 shocks every hour. The number gradually diminished until, on the 17th, only 8 shocks were recorded in 24 hours. A total of 1,319 shocks rocked the city during these 17 terrible days.

The real source of the disturbance seems to be the Tuscarora Deep, an abyss in the Pacific Ocean more than three and a half miles deep and about 200 miles from Japan. The more immediate cause was the sinking of the bed of Sagami Bay near Yokohama.

The Earthquake and the Church—About two minutes before noon of September 1, 1923, the bottom of Sagami Bay, near Yokohama, suddenly dropped nearly three hundred feet. This naturally caused a violent earthquake all around the shores of that bay and as far inland as the mountains. The whole city of Yokohama was lifted up as by a big explosion and then dropped and every destructible building in it smashed flat. Fire immediately broke out and wiped up the ruins, destroying every living thing in them. In this destruction perished two Catholic Priests and eight Sisters. Two Catholic churches and a convent school were obliterated and a Catholic college lost half of its buildings. How many of the Faithful perished is not yet known. The total number of persons killed was 23,000.

Fifty-four seconds later, the earthquake reached Tokyo. The whole city was jolted up about four inches and then dropped. More than 5,000 buildings were wrecked wholly or in part. All communications with the outside world and even with the rest of Japan by rail, wire or wireless was instantly cut. The water mains were broken. Fire broke out in more than a hundred places and swept over an area of twenty square miles, half the area of the city and the half in which were gathered by far the greater part of the population and wealth. More than 200,000 buildings were destroyed. About 70,000 people were killed. The value of the property destroyed exceeded the cost of the Russian War. The fire raged for forty-eight hours.

The Catholic Church in Tokyo lost four parish churches with their adjacent buildings, one convent school and dispensary destroyed by fire, the greater part of another convent school destroyed by quake, a boys' primary school and a Novitiate destroyed by fire, a boys' middle school seriously damaged by earthquake and the Catholic University of which the academic building was for the greater part destroyed and the faculty building seriously damaged from the ground up. The number of

Catholics killed in Tokyo is estimated at 150. One of these was a Sister who had devoted her life to the work of the dispensary.

A general statement of the above losses appeared with a fair degree of accuracy in the American Catholic papers as soon as the cables were open. Our readers will doubtless be interested in some details of the losses sustained by the Catholic University and of the problem it has to face.

The Academic Hall, which is represented in the circular cut at the head of "Sunrise," was a three-story brick structure and held together by reinforced concrete and heavy timbers of great length. It had four large classrooms on each floor and two large exhibition halls. Besides, there was a number of small recitation rooms. It could accommodate about 500 students. It was finished in September, 1914, at a cost of $60,000, prices then being about half what they are now.

After the earthquake, there remains of this structure only the ground floor, containing five large rooms and three small ones. The judgment of prudent architects and of the Tokyo Building Commissioners absolutely forbid the use of any other parts of this structure. Thus the building is reduced to less than one-third of its original size; crowded for the present number of students and rendering any expansion of the classes or courses impossible. This is most unfortunate at the present time.

Now, if ever, is the hour of grace for Japan. Never since the first advent of Christianity, has there been such a searching of hearts as is now going on in every Japanese household, few of which have not suffered heart-breaking bereavements or humiliating losses among themselves or among their friends. People who hitherto had thought only for the passing moment and its pleasures have had to face or witness death in its most hideous and tormenting form. People who lived in exquisite homes and never handled anything heavier than a writing-brush are now crowded in plank barracks and washing their clothes and themselves at a public hydrant. Even before the tragedy there was, among the student class, an interest in the nature of the soul and of God, which formed a movement favorable to Christianity. This showed itself in a readiness to listen to explanations of Christian doctrine and of the Life of Christ. Moreover, there were spontaneous inquiries into these things. Recent events have added force to this movement.

The Church can take advantage of it only if she has some home of learning into which she can gather these inquirers and answer their questions in the language of science and amid the surroundings of culture. Only a Catholic University meets this need. People who would fly from a church and scorn to enter a catechism hall will flock to a lecture room. They will swallow there, under the name of science, the very same truths which, if offered them under the name of religion, would disgust them. Any parish priest will assure you that this thing happens daily in the U. S. A. Human nature is the same on this side of the Pacific. Hence we simply must rebuild our ruined halls. "Must" is the only word; "the charity of Christ urges us."

We are forced too by the generosity of those who "have the zeal of God but not with discretion." The non-Catholic missions

and their schools suffered as badly as ours. They will rebuild and on a grander scale than before. The money will come from people you meet every day on the street, in the cars, at the office; from the American Protestant Mission Societies which are a spur to our zeal here and to your generosity at home.

When our Japanese friends see the Women's University, a huge steel and concrete structure erected by Mr. Rockefeller at the cost of a million, the wrecked St. Luke's Episcopalian Hospital replaced by a quake-proof and fire-proof structure twice its size, the rubbish of the Anglican middle school cleared away to make room for a better and bigger one, things they can see going on right now before their eyes, they will ask us: "When is the great Catholic Church going to rebuild her university?"

The answer to that question rests with you rather than with us. What shall the answer be?

What We Had—Three and a half acres of *terra firma* in the heart of a city of about 3,000,000 inhabitants; two Japanese dormitory buildings, an old western style residence used for offices, chapel and library; a three-story brick academic building containing twelve large classrooms, two large halls, a students' library and offices, erected in 1914 for $60,000; a reinforced concrete faculty building, finished June, 1923, for about $50,000 and capable of accommodating a faculty of twenty members.

What We Have—Three and a half acres of *terra infirma* in the heart of a desert in which 75,000 people are camping out, 500 are unsheltered and the rest sharing quarters with their friends. The academic building is all gone except the first floor, and that is full of cracks. The faculty building has cracks in every wall, big holes around the foundation and leaks everywhere. The library and chapel building has plaster down and chimney broken. One Japanese dormitory building is full of refugees, the other is being used for classrooms, which are unheated and badly lighted.

What We Need—A roof for what is left of the academic building. Plaster and paint for the wrecked rooms it contains. Eight classrooms and a hall to replace those destroyed when the upper stories of the academic building went. Solid concrete walls to replace the worst damaged ones in the faculty building. New concrete flooring for the ground floor of the same. Plastering and repairs for the library and chapel building.

YAMAGUCHI. *Monument to St. Francis Xavier*—The monument to the memory of St. Francis Xavier which stands in a public garden in the city of Yamaguchi is the result of an interesting chain of circumstances. An old manuscript which had been carefully preserved for many years by a native Christian family has been discovered by a European priest, Father Villien. According to this document, the public garden of the city of Yamaguchi covers the site of a piece of land which had been donated to St. Francis Xavier by the governor of that province, and tradition says that the saint established himself near the pagoda which formerly stood on that site.

A pious woman purchased the site and a popular subscription was opened to obtain funds for the statue. The Very Rev. Father General of the Society sent the sum of 1,000 lire, and a large

offering was also made by a Catholic Chinaman, who gave the sum of 3,000 francs. The monument is erected to the memory of St. Francis Xavier, "the first foreign doctor and first European university professor who came to Japan to teach philosophy and science."

MISSOURI PROVINCE. Varia from the *Province News Letter.*

CHICAGO. *Annual Reunion of Relatives*—The annual reunion and dinner for the relatives of Ours took place in the new gymnasium on Sunday, October 28. The sermon in the Church at the Solemn High Mass which preceded this social event was preached by Father Meehan. Two hundred and eighty of the relatives attended the Mass and dinner reunion. The numerous and genuine expressions of appreciation heard indicate that the idea of affording the relatives of Ours this opportunity of coming together once a year is a very happy one.

CLEVELAND. CARROLL UNIVERSITY. *Change of Name*—On May 1, 1923, in conference assembled, the trustees of St. Ignatius' College, led by the Rector, Rev. Thomas Smith, S. J., felt that a new name under the circumstances might be desirable. They felt that a new name might signify and indicate more perhaps than the retention of the old one, a desire and an ambition to widen the activities of the College in Northeastern Ohio. Again the name St. Ignatius appeared with growing frequency on the sporting sheets of the daily papers with a result that sometimes was laughable and sometimes approached the irreverent. Following the example of so many other Jesuit colleges, a new name was therefore thought desirable. Negotiations were accordingly set on foot; and about May 15 the College, which had been known as St. Ignatius' since its inception, September 6, 1886, when it had received its first students, changed its name and title to Cleveland University. At the time it was thought that a clear title to the new name had been acquired; at least, it was thought that our right to the name could in no way be endangered. Amid great rejoicing on the part of students, the new title was received and accepted with jubilation and the seniors were graduated under the new title. Though there was great rejoicing around the College, an undercurrent of opposition was felt here and there. For years a group of prominent and public-minded citizens have dreamed of uniting Western Reserve College, Case School of Applied Science, Florence Mather School for Women, Adalbert College, Cleveland School of Education into one big municipal institution to be known as Cleveland University. All of these educational units are closely grouped at University Circle.

When the details of this project were more fully explained to Rev. Thomas Smith, S. J., especially when the claim of priority in the field was called to his attention, Father Smith, acting on the advice of two friends of the College, Monsignors Smith and Moran, graciously and unconditionally yielded to this group of men, who did not in any way impugn our right to the title. They insisted that we acquired the title legally and honorably. As Dr. Peter Guilday's Life and Times of Archbishop John Carroll was being read in the refectory at the time, the suggestion came that the College might fittingly be named after the great educator, priest and patriot. Since the acquisition of the name,

many people have seen the propriety of the name and have wondered why the Jesuits have not hitherto honored the name of their illustrious companion. The Jesuits of Cleveland feel now that John Carroll represents more of the ideals and traditions of the order than the municipal appellation.

It has since been found that a group of men, different from the group behind the civic university project, had acquired a title to the name University of Cleveland. Remembering the long fight of the Catholic College in Dubuque over the legal identity and difference of the two forms, the Jesuits have become resigned to the new title. They are willing to build with the ideals of John Carroll as their background; they are willing to live in the light of that tradition, and are more than willing to cast in their lot and to identify their cause with that of the great Churchman, Educator and Patriot.

The Drive—The drive for $3,000,000 launched in October has been extended for an indefinite period. The Community Chest Campaign, which is generally popular with the Catholics of Cleveland, requires six weeks for organization; it was thought not to be a good policy to canvass widely during this time. The parishes are being brought up to an efficiency that will tell when the Community Chest drive is out of the way. Again, a great deal of confidence is reposed in the Corporation Canvass Committee, which will make an appeal to corporations for the Building Fund. Due to conditions under which the money and the pledges are sought and received, it is impossible to give a statement as to how much has been pledged or how much collected. It is generally conceded now that the $3,000,000 goal will not be reached. All the parishes have shown a disposition to help, those parishes especially where Ours have supplied for years.

DENVER. *Death of Father Francis Xavier Gubitosi*—The epoch of pioneer Jesuit activity in Colorado and New Mexico was brought one stage nearer completion on September 7, 1923, when at Regis College, Denver, Rev. Francis Xavier Gubitosi passed to his rest at the close of a long apostolate. His death reduces almost to extinction the vanguard of the many priests who came with the gold-seekers across the plains to teach them of treasures safe from thieves and rust and the moth of mortality.

Carroll Hall Occupied—Occupancy of Carroll Hall, residence addition par excellence, is no longer a thing of the future. Possession by collegians and senior high school students was accomplished on Monday, November 19. A brief dimensional resumé and a survey of some of the more noticeable details of the appointments might prove of interest. A large "L" in shape, the hall is 175 feet east and west by 176 feet north and south. The entire building, upon completion of the east and west wing, will contain 159 single private rooms. The finished portion has accommodations for some eighty odd students, in addition to the prefect's apartments.

KANSAS. ST. MARY'S COLLEGE. *The Diamond Jubilee Celebration*—The St. Mary's Diamond Jubilee Celebration held last June was decidedly a success from every point of view. The central feature was the masque, "The Mother of Youth," written and especially prepared for St. Mary's by Fr. Daniel A. Lord, S. J. That this masque was an exceptional product is further evi-

denced by the fact that though written for the St. Mary's Diamond Jubilee Celebration, it has lately been played in Chicago under the title of "Pageant of Youth."

The Drive—Half the amount aimed at by the St. Mary's Diamond Jubilee drive, begun last spring, was realized by the end of the school year. Early again in September the drive was recommenced, now completely in the hands of the Alumni. The plan formulated is to reach all those alumni who have not been approached as yet. The country has been divided up into sections, with headquarters in those cities where the Alumni body is largest. Mr. Richard G. Erbacher has been appointed field secretary of the drive. It is his duty to visit all the sections and to try if possible to approach all the Alumni personally.

Plans for the New Classroom Building—Rev. Fr. Rector has asked a number of architects to submit plans for the new classroom building. This building, a much-needed one, will be commenced next fall if plans and bids prove satisfactory.

Missions—A marked enthusiasm for the foreign missions is being shown this year. Before the close of the last scholastic year Father Benoit distributed cards, on which the students pledged a portion of their summer spending money toward the missions. Even boys who did not return to school this year have made good their pledges. The fact that our Patna missioners, Fathers Troy and Eline, taught at St. Mary's and are personally known to the older students, lends a special personal interest to the work for the foreign missions. So far $324 have been contributed. This sum surpasses the grand total of last year. The collection and sale of stamps will add considerably to the mission fund.

MILWAUKEE. THE UNIVERSITY. *Councilmanic Resolution*—The following resolution, introduced in the common council of the City of Milwaukee on December 10 and unanimously supported by the members of the council, deserves full quotation in the *Letters*. The resolution reads: "Whereas, it is a matter of justifiable pride to the citizens of Milwaukee to have within its municpal borders an institution of the reputation and character of Marquette University; and whereas, the rapid strides of this great institution of learning toward popularity and fame in the last few years, brought about by the learned and scholarly attainments of its distinguished faculty, have not only advanced the material interests of that institution but have redounded to the benefit of the city as well in advertising our accomplishments and resources; and whereas, it is but meet and proper that official cognizance be given the achievements of this great educational institution; therefore, be it resolved by the common council of the City of Milwaukee that it hereby voices its approval of and good will toward Marquette University and recognizes its value as one of the principal factors in Milwaukee's strides toward future greatness. Resolved further, that this resolution be spread upon the minutes of the journal of the proceedings and that a duly certified copy be forwarded to the faculty of the university."

PRAIRIE DU CHINE. *The New Chapel*—Those who were at Campion the many years ago when the picture of the proposed chapel was spread abroad and the chapel fund was launched to obtain

the money for the needed building will be pleased to learn that new plans are at last on their way to Rome for approval. These plans, together with a whole new ground plan for the proposed Campion of the future, were drawn by Mr. Thomas Imbs, a brother of Father Minister. The Tudor Gothic of the present Marquette Hall is carried out in the design of the chapel and the other buildings. The latest figures of the chapel fund give the total as $70,651.14, leaving $29,348.86 still to be collected. With the renewed enthusiasm brought on among the students by the announcement that building operations will be begun in the spring it is hoped that most of the sum to be collected will soon be in.

Mission Activity—The students' generous response some few years ago to the hearty appeal for help in aiding the missions was a matter for gratification rather than for surprise. A noble cause presented with a stirring appeal can usually be calculated to bring such results. But when this generosity continues year after year, even after the novelty of the situation has worn off and sacrificing one's spending money becomes somewhat tedious, one is justified in pouring forth encomiums. The results of the weekly collections taken up here at Campion for the missions show that the students have more than a superficial or passing interest in spreading Christ's kingdom. Thus far this year the college men have contributed $47.78, the high school $92.03. Besides, about $25 worth of stamps have been sold. Interest in the stamps was greatly increased by the stamp exhibit set up by Mr. McInerny. This exhibit was the one used at the C. S. M. C. convention this summer.

ST. LOUIS. THE UNIVERSITY. *Free Education*—Those who have observed that "St. Louis Jesuits will give free education to two thousand students in high school and college," as heralded in the Catholic press throughout the country, will be interested to know the genesis of the idea and the prospect for its realization. Rev. Father Rector, with Chancellor Hadley of Washington University, was attending a banquet as a guest of the Chamber of Commerce, when the need of providing means of education for impecunious students was brought forward for discussion. Chancellor Hadley suggested a community fund from which something in the nature of a loan would be made the student toward defraying the expenses of his education. In time, the student should reimbuse the trustees of the fund, which would thus maintain its permanency. The suggestion met with applause. Two or three days later Father Rector announced that education would be given to two thousand students free—as soon as building accommodations and finances warranted it. The announcement brought forth very favorable editorial comment in the two leading newspapers here.

TOLEDO. ST. JOHN'S COLLEGE. *Gift of* $35,000—An unexpected gift of $35,000 from a stranger, appreciative of the work being done at St. John's, enabled us to purchase the Pomeroy homestead in the rear of the College residence. This will serve to house the collegiate classes. It provides us with five additional classrooms, one 40 by 18, two 36 by 18, two 28 by 18, two offices 10 by 12, a lounging room 40 by 18, and a locker room 28 by 18.

The present college classrooms will be used for a chemistry and a biology lecture room and classroom, thus reserving the two upper floors of our present college building.

The Augmentum of the Society, 1922— Augmentum (based on the Province Catalogues for 1922. The augmentum of the Society, as reported in the catalogues that were printed in 1922, does not fall far short of the phenomenal figure that marked the growth of the Society in the preceding twelve months. It may be doubted whether there were ever in our long annals such increases in the membership of the Society, during the same period of time, as those we have witnessed during the two years, 1920-21 and 1921-22. In the former the increase was 426, enough—as was said in our last issue—to add an entire new and vigorous Province to the Order; this year—with all the Provinces heard from except Argentine-Chile—there is an increase of 393, which makes the growth for the two years total 819 members.

But confining our study to the most recent catalogues—that is, those printed in 1922, we find that Aragon and New York-Maryland, during this one year, have added to their numbers 64 and 55 new members, respectively. Does the care of the Philippine Islands bring so much good luck; for these are the two Provinces to whom these islands are committed. The two German Provinces offer the next highest augmenta; Upper Germany, the smaller of the two Provinces, leading with 31, and Lower Germany very close at hand, with 29. Two Spanish Provinces follow almost together; Toledo has an increase of 24 and Castile of 23. Missouri follows with a yoke-fellow to whom it has been almost a stranger since its earliest mission days when it was part of the Polish Assistency: Missouri and Poland each counts its accessions as 22 new members. Belgium has 20, and Canada and Jugo-Slavia 16 each. Adding 15 more for the Italian Venetian Province, and 13 more for Leon in Spain, we exhaust the roll of all the Provinces whose augmentum went into two figures.

As the calculation given in our catalogues reckoned the total number of Jesuits in the world as 17,966 for October, 1921, we see that we have now passed far beyond the 18,000 mark; for adding 393 to 17,966 we get 18,359. The augmentum of Chile-Argentina will not alter this figure notably.

It is consoling to think that the 23,000 of the days before the Suppression seem to be almost within our reach again. But this should not be our ambition. Those 23,000 worked in a small world. The population of the globe has multiplied much during these hundred and fifty years; and the numbers who read and write, who attend universities, who are leaders in thought have grown tenfold. Not quality only, but quantity, numbers, are required to come into any more than momentary contact with so many leaders.

Large Groups—We shall have to be humble here at St. Louis. We do not quite seem to be first in any way of counting our numbers.

Valkenburg has the largest community; 318 in all—100 fathers, 168 scholastics and 50 brothers. We might claim to be second, and perhaps say that we have more members of the Society in St .Louis than in any other city in the world—290; but when whole cities are looked at, it seems that Montreal, where

they have 307 in the four houses there, places our 290 again in second place. Perhaps Rome also might claim a place of priority. If scholastics are the essential constituent of a scholasticate, Woodstock must be given precedence over all; for it has 180 scholastics to Valkenburg's 168 and our 165. But the whole community at Woodstock is only 265. There seem to be but three more communities in the Society that have a membership of more than 200. These are Sarria, 252; Ona, 248; and Louvain, 210.

It is a surprise, and a joy not unmixed with a deep tinge of sorrow, to find that the most numerous community of the Mexican Province is in the United States, at Fort Stockton, Texas. This Province, despite its fearful dispersal, actually showed a slight augmentum during the year.

L. J. KENNY, S. J., in Missouri Province *News Letter*.

NORWAY. *Norway About to Lift the Ban from Ours*—From Christiania comes the news that the old Protestant proscription of the Jesuits in Lutheran Norway is likely soon to come to an end. A proposal for the abolition of the law which singles out the Society of Jesus for exclusion from the Kingdom was to be brought before Parliament by the Norwegian Government. The London Catholic News Service reports in detail:

"Some months ago the possibility of such a measure was outlined, but practical expression to this more enlightened feeling has come rather sooner than the small Norwegian Catholic community had dared hope to expect. As far back as 1907 the bars were let down against the Catholics by the abrogation of the decree that excluded members of Catholic Religious Orders generally, though the ban against the Jesuits retained its legal force. Political Protestantism still exists in the country, and from this section it is quite likely that some opposition may be brought against the Government proposal."

Priests of various Religious Congregations are working in Norway now, but they have not established regular communities. Catholics are in the hope of acquiring by purchase one of the pre-Reformation monasteries in which a monastic community will then be formally established.

NEW ORLEANS PROVINCE. EL PASO. *The Golden Jubilee of the Revista Catolica*—The *Revista Catolica*, Published by Our Fathers at El Paso, Texas, celebrates this year, 1924, its golden jubilee. On the Feast of the Immaculate Conception, December 8, 1874, at Las Vegas, New Mexico, the announcement was made that the *Revista* would appear for the first time in the following month of January. Some time ago, the paper was transferred to El Paso. During all these years, in spite of trials and difficulties of every nature, it steadily and sturdily adhered to the program it outlined. For the last half century, it has been a source of instruction and inspiration throughout the Spanish-speaking districts of the Southwest. It also fought the battles of the Faith in Mexico, Central and South America. On every point of news connected with Latin America, it speaks with full knowledge and authority, while it vigorously fought against the anti-Catholic propaganda carried on in the Southwest amongst the Faithful.

TAMPA. *Golden Jubilee of Father W. J. Tyrrell*—The Rev. W. J. Tyrrell, S. J., pastor of the Church of Our Lady of Mercy in

Ybor City, celebrated the fiftieth anniversary of his entrance into the Society of Jesus, October 15, 1923. Protestants and Catholics of Tampa alike joined to make the celebration a memorable occasion, and the Tampa *Daily Times* published a special jubilee section of sixteen pages. Bishop Barry, of St. Augustine, came to Tampa to participate in the ceremonies, and a letter of congratulation was received from Archbishop Curley of Baltimore, who was formerly Bishop of St. Augustine.

Father Tyrrell was formerly president of Spring Hill College and has served as a member of the Society of Jesus in many missions both in the United States and Europe. For the past thirty years, except for a few temporary assignments elsewhere, he has been in Tampa.

The public celebration took place on October 18. The Jubilarian received the following tribute from Archbishop Curley, formerly Bishop of St. Augustine, in a letter to Father Farrell, S. J., Sacred Heart College, Tampa:

ARCHBISHOP'S HOUSE

408 North Charles Street

BALTIMORE, MD., October 8, 1923.

Rev. Joseph E. Farrell, S. J., Sacred Heart College, Tampa, Fla.

Dear Father Farrell—I regret very sincerely that I cannot be with you on the occasion of the celebration of the Golden Jubilee of Father Tyrrell. Whilst I cannot be there in person to greet the Jubilarian and to offer him my very best wishes in union of the many that will come to him from his friends everywhere, I am anxious to send you a word that you might be good enough to read on the occasion of your gathering in Curley Hall.

As priest and bishop in Florida, I have known Father Tyrrell and I have no hesitation in stating that the old Peninsula State never knew a finer or more devout priest and never had one who did bigger things than the old sage of Ybor City. I never met him that he was not in pleasant mood and he seemed to have a philosophy of life that steered him through the most difficult places in a most successful way. He shirked no work and seemed just as happy a roaming missionary through the southern counties as he was when giving to the world of education a new and greater Spring Hill College.

Father Tyrrell was always a thinker of big thoughts and a doer of big things. Men threw up their hands in wonder and amazement when he started Sacred Heart Church and it seemed to them that the good priest was a dreamer of dreams that could never come true. I doubt if his own superiors saw much wisdom in his plans then, but his doubters of the days gone by are his praisers today. He was sent from the heart of the city to minister to a foreign population in Ybor, and he went to his difficult task with the same broad vision and the same large thoughts he had wherever placed.

I remember when he began talking of his "little school." I had no idea that he would ever see that particular school very far outside the mind of Father Tyrrell. He proceeded to put it on paper and now it is planted in the soil of Hillsboro country, and in my opinion he has done his greatest work. Spring Hill

College and the Sacred Heart Church of Tampa seem quite insignificant compared to "my little school in Ybor City."

He tramped from door to door and from office to office, collecting dollars for that project. I believe that he held men up whenever he met them on highways and on byways to get a little help to realize his desires. Those who helped him are proud of his work today and feel that he has given them the privilege of having a part in the doing of a work which will produce results for God and America.

Father Tyrrell is now verging into the evening of his life. In the ordinary course of events the sun of that life will not be for very many more years above the horizon. We sincerely hope that he will be left to continue his good work for many a long day. We who know him and love him are not his flatterers tonight, but are simply bearing witness to the good work done by a good priest, in a good priestly way. I say nothing of the marvelous affection and esteem which he enjoyed amongst the people of Tampa of every religion. They are gathered with you tonight to do him honor—that honor is sincere and is merely a small recognition of the public service and the public worth of the man who has done more than any other, in his own good way, for the upbuilding, moral and material, of Tampa. To him, therefore, I send my very warmest greetings and my sincerest good wishes.

You will do me the favor of being my spokesman. I only wish it were possible for me to shake Father Tyrrell's hand and to speak my sentiments instead of writing them. I am sure that Father Tyrrell has never dreamt of receiving anything in the way of a financial gift on such an occasion. But if I know Father Tyrrell, I am sure that he would be the last to object to anything that his friends of Tampa could do for him in a financial way in order to bring to completion and perfection the work which I am sure he considers his masterpiece—his little school in Ybor City. To the people of Tampa gathered around him, I send my most affectionate regards.

Yours,

MICHAEL J. CURLEY, *Archbishop of Baltimore.*

NEW YORK. FORDHAM UNIVERSITY. *Knights of the Blessed Sacrament*—A new field of religious endeavor was entered last month when Father Cox, S. J., Director of the Knights of the Blessed Sacrament in the Eastern States, established the Knighthood at Fordham. The purpose of membership is loyal service and the weekly reception of the Holy Eucharist to which the Knights have pledged themselves. The high ideals of this Crusade have spread over the world and are satisfying a long-felt Christian need. It is to be hoped that Fordham men will appreciate this institution which so obviously improves their mode of life and strengthens those who must uphold the Catholic doctrines in later years.

The Societies—The Debating Society has completed arrangements for their first intercollegiate argument to be held in January against St. Joseph's College. The Messrs. Raymond O'Brien, '24; Edmund Burke, '25, and Edward Hogan, '25, have been se-

lected to uphold the Fordham side of the question: "Resolved, That the political disruption of the German Empire would be a grave menace to world peace."

The St. Vincent de Paul Society held its quarterly Communion Breakfast on December 9th, at the Church of the Holy Spirit Hall, University Avenue, Bronx. At the meeting which followed there were present about 300 members of the organization, including twelve members of the Fordham University Conference. Father Michael J. Mahoney, S. J., was the principal speaker, the subject of his address being "Modern Intellectualism."

New Seismograph—During the past two weeks students have looked wonderingly at a large plot which is being dug in the rear of the auditorium. We took this opportunity to inform them that when the workmen have struck rock bottom they will install a new seismograph. A small building somewhat larger than the old Gate House will contain the delicate mechanism of the recorder of the earth's vibrations.

The entire work is being financed by Mr. William Spain and the proposed building will be offered as a memorial to his son, Wlliam Spain, Jr., ex-'25.

GRADUATE SCHOOL. *New Courses*—Several new courses are now offered by the Graduate School which were not included in the catalogue published recently. They are: The One-Act Play, Descriptive Psychology, The Constitution, a Remedy for Some Social Evils; St. Augustine and St. Gregory, The Divinity of Christ.

School of Social Service—This School of Social Service has inaugurated a four months' lecture course answering the everyday problems of Family Case Work, Child Welfare, Psychology and Criminology and, in general, those questions on which the charity worker should be conversant.

Scout Masters' Course—A new undertaking was launched at Fordham when on Tuesday, October 16th, Father John White, '10, familiarized the seniors with a new course for Boy Scout Masters which he is sponsoring and which the Fordham School of Social Service will conduct through well-known and able mediums—Father Cox, S. J., and Mr. Basso, the latter of whom will superintend the afternoon course at the University while Father Cox will lecture on Catholic Boy Ideals. The purpose of the campaign is a move for clear Catholic boyhood among our younger brothers, an aim which is fostered by Boy Scout membership. The course will be elective for Juniors and Seniors.

The New Gymnasium. Laying of the Cornerstone—The laying of the cornerstone of the new Fordham University gymnasium took place Sunday, November 4, at 3 p. m. About 2,000 persons witnessed the blessing and placing of the cornerstone by the Right Rev. John J. Collins, S. J., Titular Bishop of Antiphello.

The new gymnasium will cost approximately $400,000 and will be one of the largest and best equipped buildings of its kind in the country. It is the first of the new buildings to be erected from the funds received in the Greater Fordham drive three years ago. Considerable progress in the construction of the building has been made since ground was broken for the site last May.

The ceremonies of the blessing of the cornerstone consisted of a procession of the faculty and students from the Administration

Building to the campus. The members of the alumni and the friends of Fordham were seated in the grandstand and bleachers of the athletic field, and the faculty members, students and guests were on the platform erected before the grandstand on Fordham Field.

The stone was blessed by the Right Rev. John J. Collins, S. J., Titular Bishop of Antiphello and former Rector of the University. After various addresses, the ceremony was closed by all singing the *Te Deum*.

The articles placed in the cornerstone were University catalogue, Prep School catalogue, current issues of *America*, *The Catholic News*, and all New York papers, *Fordham Monthly*, *Fordham Ram*, inscription, college seal, college colors, American flag, diamond jubilee medal, coins of the United States currency, crucifix, medal of St. Ignatius and St. Francis Xavier, medal of the Blessed Virgin Sodality, Sacred Heart medal, United States stamps, views of the university grounds and buildings, constitution of the Fordham University Athletic Association, current athletic schedules, Fordham University songs, picture of 1923 football squad.

The building will consist of one story and basement and will be of collegiate Gothic architecture. It will have an unobstructed floor space of 25,000 square feet, one of the largest in any college gymnasium. A running track, one-tenth of a mile around, will circle this floor space. A large swimming pool, sixty feet by one hundred feet, will be in the rear of the new building. The ceiling will be thirty-six feet above the main floor.

THE MESSENGER. *Some Messenger Statistics*—There are at present 53 editions of *The Messenger of the Sacred Heart* in thirty-three different languages, which embrace most of the European and many of the Asiatic tongues. In French there are three Messengers, that published at Toulouse, France, the French Canadian publication and a third published at Tananarive in the island of Madagascar. In English there are six besides our own, published at London, at Dublin, at Melbourne, at Montreal, at Bombay, and at Colombo, Ceylon. In Spanish there are eight, published at Bilbao, at Bogota, at Granada, Nicaragua, at Mexico City, at Caracas, Venezuela, at Buenos Aires, at Quito, Ecuador, and at San Salvador. There are two in Portuguese, one published at Pontevedra, Spain, the other at Ytu, Brazil, and four in German, published at Innsbruck, Austria, at Cincinnati, Ohio, and at Bonifatiushuis, Holland, where two are issued one for men and the other for women, which however were not at first published as organs of the Apostleship of Prayer.

The circulation of our own *Messenger of the Sacred Heart* is much the highest, and it has already exceeded by several thousands the official number, which is 305,000, so that we are now printing 310,000 copies. The Irish Messenger, including the little Messenger, and much smaller than ours, comes next on the list with a circulation of 294,000, and the two German publications, Men's Apostolate and Women's Apostolate, have a circulation of 230,000 and 250,000 respectively.

St. Francis Xavier's. Diamond Jubilee of the Xavier Alumni Sodality, December 2, 1923—Beautiful ceremonies of a religious

and civic nature marked the celebration of the sixtieth anniversary of the foundation of the Xavier Alumni Sodality. Sixty years ago a zealous band of thirteen graduates of the Jesuit College of St. Francis Xavier formed the Xavier Alumni Sodality, not for any political or business or social advancement of its members, but for the purely spiritual purpose of fostering devotion to the Blessed Virgin and of exemplifying their devotion to her in their daily lives. That little band of thirteen young men has grown through the years into an organization of several hundred members, and throughout all these sixty years these men of the Xavier Alumni Sodality have had but one heart and one soul (*Cor Unum et Anima Una*) Love of Mary, the Mother of Christ, has been the master motive of their lives.

His Grace, the Most Rev. Archbishop Hayes, honored the jubilee celebration by officiating at the 8 o'clock Mass at St. Francis Xavier's Church on Sunday, December 2. During the Mass twenty probationers of the sodality read their Act of Consecration in the presence of the Most Rev. Archbishop. About 500 members of the sodality received Holy Communion.

The Rev. Michael A. Clark, S. J., Rector of St. Francis Xavier's Church and moderator of the Xavier Alumni Sodality, read to the diners radiograms he had received from the Pope, the Very Rev. Father General and the Rev. L. J. Kelly, Provincial, bestowing their blessings upon the sodality and its members.

The Xavier Alumni Sodality is the parent organization of the Catholic Club of the City of New York. The Xavier Union was organized in March, 1871, by some members of the Xavier Alumni Sodality, and on January 1, 1888, the name was changed from the Xavier Union to the Catholic Club of the City of New York.

THE JESUITS AND MT. EVEREST. Dr. Funder writes as follows in the Catholic News Service:

Vienna, Aug. 23.—Sven Hedin, the noted Swedish author and explorer, has just brought out a new book, "Mount Everest," in which he gives credit to Catholic missionaries for the first explorations in Tibet and for the discovery of the peak now known as Mount Everest. Hedin, who is a Protestant, points out several errors which, he asserts, have crept into the book, "Mount Everest, the Reconnaissance, 1921," by the English Colonel, C. K. Howard-Bury, which gives the history of the Mount Everest expedition of 1921-22. Colonel Howard-Bury's book attracted attention from those interested in scientific knowledge and exploration not equaled since the publication of Stanley's book on his African explorations.

Referring to the English explorer's statement in his account of the journey to Tingri, that the people of that part of the country had never seen a European before, Hedin remarks "he might just have mentioned the many Jesuits and Capuchin Fathers who repeatedly made this journey to and fro as long as two hundred years ago."

"It was absolutely incorrect to say that Mount Everest was the discovery of the English Colonel, Everest, who, in 1853, was the leader of a surveying party sent out from India, and from whom the mountain has received its name. Mount Everest, with only slight inaccuracies, is found under its true Tibetan name, 'Tshomo-Lungma,' on maps made from native materials by the

French Jesuits in Pekin in the year 1717. These maps were later engraved in Paris and published in 1733."

In Sven Hedin's book a special chapter, "Jesuits and Capuchins in the Region of Mount Everest," is devoted to an historical account of the journeys to the Himalaya and Tibetan highlands by Catholic missionaries as early as the seventeenth and eighteenth centuries.

Hedin recalls how the two Jesuits Grueber and Albert D'Orville left Pekin in 1661 and made their way through Tibet visiting Lhasa. They carried scientific instruments with them. Accounts of their trip, probably the first European expedition to Tibet, have been preserved in the book by Athanasius Kircher, "China Illustrata."

In 1703 Pope Clement XI sent a missionary band of six Capuchins to Tibet. They arrived there safely in 1707 and were later reinforced by other missionaries. In 1745 they were driven out by the Chinese, who were then masters of Lhasa. Soon after the arrival of the Capuchins, two Jesuits, Ippolito Desideri and Manuel Freyre, reached the town of the Lalai Lama. Father Desideri's account of their journey is preserved. It was found two decades ago and published in 1904 by the Geographical Society in Rome.

PHILIPPINE ISLANDS. JARO. *Some Work in the Diocese*—Jaro is a town of about 8,000 inhabitants. It is connected by road with Iloilo, which boasts of at least 50,000 people. The high school is located about half-way between both places on this road and has about 3,000 students, one-third girls and the rest boys—coming largely from the interior towns and living in the neighborhood. Nearly a fifth of them board in nipa houses near the high school or in the dormitories mentioned in this account. The others find housing as best they can in both the city and in the neighboring small towns. It is useful to notice that directly to the side of the high school the Protestants have bought at very great expense quite a stretch of land immediately along the road, and have put up five buildings of considerable size and dignity as things go in this land. Two are residences for missionaries (mostly Americans) and two are large dormitories—the Baptist dormitory for girls and the other a Presbyterian dormitory for boys. These halls all feature religious services by reading and instruction classes. There is also a Protestant dispensary.

The Diocese of Jaro has built a hall on the other side of the road and as near to the high school as land could be secured. This hall is called the "Catholic Truth Hall." Roughly, it is about 50 feet by 100 feet, much of the style of the K. of C. huts of war-times—the simplest of plain wooden structures of one story. It has a platform and an altar which is screened off except for Mass. It was in this that our work was mostly done, though we gave some few conferences in the Cathedral of Jaro and in the nearby town of Molo.

In Catholic Truth Hall we began with a sermon at the Mass on Sunday. As our audience was of varying attainments in English, the talk had to be of the simplest kind. It might serve a good purpose to give a few sentences of this talk. We began thus:

"It is Sunday, and the people are all going out of their houses.

Where are they going? They are going to the church. Why are they going to the church? Someone will say they are going to the church to pray. But if it is only to pray, they can stay in their house, and take out their Rosario and pray very well. So why are they going to the church? They are going to the church to have the Mass. Nobody but Catholics have the Mass. You can find it always in every Catholic Church, in every place of the world. But you cannot find the Mass in other churches. What is the Mass?" and so on. During this week two lectures were given, one on Wednesday, the other on Friday after school at 5 p. m. School is dismissed at 4.40. We succeeded in getting an average attendance to our talks of about 300, and about half boys and half girls. An effort was made to make these talks of the merely interesting and catchy type rather than of the religious, though little points of instructions were thrown in. One talk was Superstition; another on Spiritism. There is a stronghold of Spiritists here who are beginning to do a little harm, though their influence as yet is not at all strong. Another talk was on the teaching profession, as at least 70 per cent. of the high school pupils tend to be teachers for at least a while after their graduation. After the week of formal mission was announced, with a Mass every morning at half-past five, at which there was an average attendance of about 75 and about as many boys as girls, and at which during the week 70 communions were given; and in the afternoon at 5 o'clock the regular mission ceremonies. At these the attendance was generally even better than at the lectures. At one or two of the ceremonies we went a little beyond 400. At the closing of the mission 96 received Holy Communion in the morning and in the afternoon about 500 were present.

In chatting with these boys and girls one received no end of questions about superstition, and purgatory, and infant baptism, and the Bible, and frequently the questions are so presented and so urged that it is practically certain that the questionnaire has been fixed up by some Protestant adviser. In fact, the children frequently steal a march to the Protestant centres. They are invited constantly and often they are afraid to refuse the invitation because often it is their teacher, who, though a public school teacher, will, nine times out of ten, be a very forward promoter of Protestant endeavor. The specimen talk that was introduced about the First Mass in these notes will suggest that the same sort of simplicity had to be resorted to in all the ceremonies and lectures. The illustrations are practically worth nothing unless they came from their own life and from things they know and deal with, and even then, the illustration is apt to fall flat unless one does a great deal of acting, impersonating the boy or the girl who is in the illustration that one attempts to use. In this connection it may be interesting to say that the talk was largely a recounting of the tricks and experiences of our good Father Heredia. Several spiritists were present, and commenting afterwards in the newspaper compared the lecturer to the typical movie actor in antics and overacting.

MANILA. *Notes*—The event of the day in Manila was the presentation of Macbeth by the Ateneo Dramatic Club, in the Opera House, on Sunday evening, November 11. The audience was pronounced to be one of the most representative of the important

families of the city, and was graced with the presence of the Delegate Apostolic and the Archbishop, with many of the most distinguished laymen in public life. A considerable number could not find room in the spacious building. The actors were extremely well trained by Mr. Scholberg, and performed their parts brilliantly. The costumes and scenes were remarkably fine. They were the work of Messrs. Martinez and Fuster, who refused all remuneration, saying "All for the lepers," for the profits were for the afflicted of Culion.

The triumph of the play was enhanced by the fact that Manila is a city of schools, nearly all taught in English. It is said that every fourth person is going to school. There are three universities, two of which are private. The entire school population is reckoned at 86,000; the number in the government school system, elementary and otherwise, being put at some 55,000. The distinctively Catholic schools of all kinds contain nearly 11,000; but many other private schools are also really Catholic, making up in all a school generation of 18,000. The chief Catholic schools are historic, and could not very easily be surpassed.

The Legionnaires of Labor, this bold revolutionary and anti-Catholic organization, has come to grief. Condemned by the Bishops, the pompous array was halted, and is yet at a standstill. They disclaim, in ovine fashion, here and there, any hostility to any religion, and accuse "the Romans" of "persecuting" them. The cat had, however, gotten out of the bag. We are assured that they are now regarded by the military authorities as a secret revolutionary society, and are watched very closely, their secret documents having been discovered. The consequence is that they have begun to decline. It is another proof of the Providence of God over the simple Catholic masses of these islands.

I was sent across the city a week ago to give a retreat to the nuns of the Good Shepherd. I stayed in our own house of Santa Ana, quite near, on the bank of the Pasig. After two or three days it began to rain, reaching on Sunday, November 18, the dimensions of a tempest. It was not easy to go to and fro through the wet streets and teeming rain, but I kept on until Sunday night. Next morning Santa Ana was in the midst of a great lake. The Laguna, some twenty miles away to the east, a shallow expanse of water as large in area as the Bay of Manila, poured its mighty waters far beyond the Pasig bed. Literally, far as the eye could reach outspread the sealike waters. Islands, tree-covered, appeared here and there, and houses through the fields were partly flooded. So was Santa Ana. All the basement was in water, and through the garden the taller flower leaves and the hedges were just distinguishable. There was no means of getting in or out. Fortunately, the angel of the house (Brother Nadal) had a supply of food, and extemporized a kitchen upstairs. Luckily, 40 or 50 men, who were here on Sunday for the monthly recollection, had gone away before the waters rose.

MANILA. *Catholic Filipinos.* Father D. Lynch writes—In the *Boletin Eclesiástico* for October there are very precious notes from the government census of 1918—a revelation, in fact, of

Filipino fidelity to their historic religion. After a quarter of a century of upheaval, Americans are astonished to find the Filipinos still Catholic as before—as, indeed, for the last 400 years. And the strangest thing of all is that they remain faithful although deprived of priests and of Catholic schools, being left in great part without Mass or Sacraments or religious instruction.

In the words of the census: "The change of sovereignty brought with it the separation of Church and State and liberty of worship. Before the taking of the present census, many persons thought that there had been a radical change in the Filipino people in regard to religion, as in other aspects of social life here; but the data of the census shows that, notwithstanding the liberty of religion, the Filipino people in general have remained Catholic." There has been "separation of Church and State," the Church remaining as it was; the State being unchurchly, or non-religious. And here is the wonder, for when the head fails to function the body becomes paralyzed, or at least fails also. The fidelity of the Filipino people in the new "liberty of worship" is the best refutation of the taunt that they were dragooned into the practice of the Catholic Faith. We are sure that all Americans of good sense who frequent but little the Protestant churches congratulate the Filipinos on their loyalty.

The total number of Catholics, according to the census in round numbers, is some 8,000,000. At least now, in the year of Our Lord 1923, they are, we are convinced, much more numerous. Protestants are put down at 124,575: let us remember that a very large number of these are foreigners of various races. Filipinos have decidedly not taken to discordant and colorless Protestantism; their own poetic, lucid, inspiring Catholicism abides with them.

Aglipayanos are numbered at 1,417,348. They are surely not that number any longer. Hundreds of thousands have come back to the Catholic fold, and hundreds of thousands more are waiting for priestly guides to lead them home to say Mass for them and give them the Sacraments. Everywhere they are returning. Take distant Mindanao, for we happen to have some statistics. Surigao province is put down at 122,000, in round numbers. The pagans are 3,347; the "heretics "no doubt chiefly Aglipayano) are, or were, 19,158; the Catholics, 101,669. Yet Surigao, a few years ago, was honeycombed with Aglipayanism; but for a long time they have been thronging back to Rome. Aglipayanism is dead as a door nail; it was a farce and a bad one: sensible Filipinos have long since been ashamed of it.

Mindanao and Jolo have a population of about one million—about one-half of which is Catholic. Compare this with the other half. Catholic Americans, visiting what they consider the wild Moroland, are astonished to find it half Catholc. Zamboanga, the head, and I suppose the heart, of Mindanao, has never been anything but Catholic, and the entire province contains 77,000 Catholics.

We may give another instance from Catholic Panay. Some years ago its province of Antique seemed to be entirely in the hands of the Aglipayanos. There was no priest, and the church properties had been seized with a vengeance. Now those that

one meets from Antique affirm that the province is Catholic, and the Mill Hill missionaries have gathered in nearly 100,000 professing Catholics.

Mahometans—so-called—are said to be about half a million. Perhaps we may doubt, anyhow, those that count as being more or less compact bodies, are those of Lanao, Cotabato and Jolo, numbering altogether less than 400,000. The entire population of the Philippines is about ten and a half millions—the Catholics will not be less than nine and a half millions. Through all the storm and stress, through deprivation and through the scandals of Apostasy, through all the propaganda of falsehood and calumny which they have unwillingly heard, they have kept their faith. And so we lift our hats to them, as we should do to all respectable people, even to their priests.

The important matter now is to look after the people; to encourage, consolidate and strengthen them. Just as a nation that is not intelligently taught and strongly organized cannot govern or defend itself, so a Catholic people, unless instructed in its religion and faithful to its practice, becomes subject to moral gangrene. T h a n k G o d, catechetical instruction is every day spreading and Catholic organizations are springing up; and so, the Filipino people, when they push these movements on with greater vigor and throw up faithful and able guides on the great human current, will advance irresistibly in the only social system that can ever unite and elevate them—namely, that of their historic Catholic Faith. We may add that the true elevation of a nation is in and by its women. Women are nearer to God than men usually, and Christian society is founded on the Christian mother. Nor is there any doubt that if the mothers and daughters of the Philippines have sufficient opportunities to practice their faith with the piety that is natural to all Christian women, the future of these Catholic islands will be assured.

ROME. *Notes*—On October 17 the Feast of St. Margaret Mary, three assistants were elected by the congregation—Fr. Mattern, Provincial of New Orleans, for the American Assistancy; Fr. de Boynes, Elector of Paris and former Provincial and Vicar of three American Provinces, for the French Assistancy instead of Fr. Fine, who has resigned on account of his age and poor health, and Fr. Welsby, Elector of England and Tertian Master at Tullamore Ireland, in the place of Fr. Walmesley, who had also resigned for the same reasons. Fr. Van Oppenraaij, Assistant of Germany, has been appointed Admonitor of our Father General. Moreover, the Belgian Province has been detached from the German Assistancy and placed amongst the Provinces of the English Assistancy. The congregation empowered Fr. General to create a new Assistancy, comprising the Polish Province and the two Vice-Provinces of Czechoslovakia and Yugoslovakia, when the opportunity arrives. One hundred Fathers were assembled in this congregation under the direction of our Father General; 90 representatives of 30 provinces; 5 Assistants; 2 Vice-Provincials; Fr. Maertens, the General Economus, and Frs. Coemans and Besson, called by Fr. General as active members of the Commissions of our Institute. No congregation in former times was so numerous as this last one.

The Vatican Relief Commission in Russia. A correspondent sends us this note: Since June the Vatican Relief Commission has done nothing in Russia. There is not the acute need at present, though the winter will bring on another food and clothing crisis. The Holy Father has gained undoubted influence and prestige by his charitable mission to those starving millions, and now he hopes to reap the fruit of so much labor endured and so much charity expended, with only the spiritual good of the people in view. His letter on the tercentenary of St. Joseph's has as one of its objects the reconciliation of the schismatics; St. Josaphat was himself of the Basilian rite, and on Sunday the solemn celebration took place at the Gesu here in Rome, as many as ten or twelve Cardinals attending, and the full Oriential rite being observed, with Communion in both species. Ours who attended said it was most unique and gorgeous and impressive.

Father Edward Goulet, from Canada Province, who was in our French Mission of Zi-ka-wei, China, has been appointed Secretary of the Missions of the Society, residing in our Curia: his task will consist of looking after the Missions, being their representative before our Fr. General, and the Congregation of Propaganda Fide in the place of the General Procurator. A new office has also been created, viz. that of Secretary of the Sodalities, in order to foster them and help Fr. General. For this office, Fr. Bangha, of the Hungarian Province, has been nominated.

RUSSIA. *Father Edmund Walsh and His Mission* — Father Walsh recently left Russia for Rome. Some interesting details connected with his departure are given in an article from the pen of that usually well-informed journalist, Captain Francis McCullough, who is not a Catholic. The article appeared in the Washington *Post* and other newspapers, and is dated Washington, November 27, 1923. Here is a portion of it that intimately concerns Father Walsh and his work:

"Methodists, Baptists and all Protestant bodies are suffering equally with the orthodox, but the Roman Catholics and especially that branch of the Roman Catholics which calls itself the Uniat Church, are suffering most of all. The Uniat Church has, indeed, been completely wiped out, inasmuch as all its priests have been arrested, all its churches closed and its one convent broken up. The Rev. Dr. Edmund A. Walsh, of Georgetown University, Washington, D. C., the head of the Papal Relief Mission, has been forced to leave Russia, not indeed by direct order of the Soviet Government but by a series of petty persecutions which could not be tolerated.

"In the first place, it must be remembered that the Papal Relief Mission is a relief mission and not a diplomatic mission. It gives food and clothing to an enormous number of Russians whom the Soviet Government cannot feed or clothe or employ. It entered Russia under an agreement similar to that of the American Relief Association and other foreign relief missions; in other words, its agents were granted diplomatic privileges and allowed to communicate with the Vatican by courier. Recently Father Walsh, the head of this organization, rented from the Soviet Government a large house alongside the British mission on the Povarskaya, Moscow. He had to rent it from the govern-

ment, as the government is the owner of all house property and every other kind of property. He rented it for five years in advance, and paid all the rent in advance.

"First of all, I should say, he got an agreement from the government that it would not quarter anyone on him without his approval. This agreement was necessary, as the Bolsheviks have a law alloting so many cubic feet of lodging to every person in Moscow, and if anyone has twice this space the head of the housing committee has the right to make him share it with another person (who is sometimes of a different sex). To this law there are certain exceptions—for example, a professor has the right to have a separate study. Moreover, in the case of the foreign mission, the relief missions, as well as the diplomatic missions, it does not, of course, apply. The British commercial mission, for example, enjoys extra-territoriality and can house as few or as many people as it likes.

"When the agent of the 'Burobin' (bureau of foreigners) had signed with Father Walsh a contract which gave him absolute possession of the house for five years, and stipulated that neither that bureau nor any other Bolshevik organization was to have the right of quartering persons in this house, Father Walsh spent the equivalent of $25,000 in repairing and equipping it.

"When he had done this the Soviet Government told him that it had decided to place a Bolshevik commissar in the house, 'whose business was to look after the drains, the electric lights, etc.' In reality he was to act as a spy on Father Walsh; to listen at keyholes, to steal documents and to report every day to the G. P. U. No foreign mission would, of course, tolerate such a person. If the Burobin had insisted on planting one of its spies in, say the Britsh mission, Mr. R. M. Hodgson would leave Moscow by the first train.

"Consequently Father Walsh refused to receive this red commissar into his house. At the same time the commissariat of foreign affairs intimated to Father Walsh that his privilege of sending his letters to the Vatican by special courier would henceforth cease. Father Walsh protested, but Tchicherin insisted that the letters of the Papal Mission must henceforth be sent by the ordinary post, 'the ordinary facilities being now adequate,' as he said.

"The Vatican lodged a mild but definite ultimatum that it could not continue to maintain a mission unless that mission had the right which the A. R. A. had, to send out correspondence to Rome by a special diplomatic courier, and unless it were also accorded the right enjoyed by every private citizen in all countries outside of Russia, of excluding from its house persons whom it considered as undesirable lodgers.

"The Soviet Government thereupon presented a counter ultimatum, saying: 'Sign the undertaking to let a commissar live in your house, or else leave the house.' At the same time a Bolshevik agent, probably a cut-throat of the G. P. U., presented himself in the Papal Mission and proceeded to examine all the rooms with the object of selecting one as his own. He finally selected Father Walsh's own private room, locked it, put the key in his pocket, and went away. The head of the Papal Mission

went too. As soon as the agent of the Soviet Government crossed the threshold he left by another door. A kit bag containing his few personal effects had long been packed, ready for departure, and he had no difficulty in finding a place on the train. The Bolsheviks seemed, indeed, to regret his departure. They had not expected him to act so abruptly, and they must have counted on his giving way, or else, obviating all difficulties by acknowleding the Soviet as a de jure government.

"This latter indeed was the object of all the inconveniences inflicted on Father Walsh and the Papal Mission. They were inflicted deliberately in order that Father Walsh might see that the only exit from them was a complete recognition of Lenine's red republic by Pius XI, and the conversion of the Papal Relief Mission into a regular nunciature. The Bolsheviks themselves intimated clearly that the instant this recognition were accorded all difficulties would disappear, the mission would be allowed to use a papal courier, to enjoy extra-territoriality, to possess all the diplomatic privileges of an embassy, to fly the papal flag, to do anything that the German minister or the English commercial agent had the right to do."

WORCESTER. HOLY CROSS COLLEGE. *St. James' Post Office Station*—The college post office, for the past four years a substation, has been raised to the dignity of a full-fledged mail station to be known hereafter as the St. James' Postoffice Station. With that authorization goes the permission to stamp its outgoing mail with the postmark, St. James' Station. The volume of business for the year is in excess of 250,000 pieces of mail.

ZAMBESI. *The Zambesi Mission Record*—The present issue of the *Zambesi Mission Record* is the centenary number of this journal, a fact for which we feel thankful and which recalls many memories. *The Record* was founded by the late Mgr. Sykes in 1898, his intention being that it should serve as the mouthpiece of the Zambesi Mission, should make known the labors, trials, difficulties, wants and successes of our missionaries, and should enlist the sympathy of many in the mission work. This aim has been kept in view throughout. During the past twenty-five years the *Zambesi Mission Record* has been in the main a History of the Mission and its activities, and, we are glad to say, it has interested many, and gained active and practical sympathy not only for the Mission generally but for each individual Mission Station.

Almost from its inception Fr. Joseph O'Neil has been the mainspring of *The Zambesi Mission Record*, collecting and sifting the literary material, and contributing some of the most interesting and valuable articles himself; and this in spite of continual weak health and sometimes of acute physical suffering. Some of our readers may remember his excellent popular articles on the Fauna of Rhodesia, which ill health alone has prevented him continuing. He has been a frequent contributor to the *Rhodesian Scientific Association* and the *South African Journal of Natural History*, his special study being *Lepidoptera*, *Coleoptera*, and other *Insecta*: little creatures indeed, but holding tremendous powers for good or evil in the agricultural and economic for-

tunes of any country, and whose habits must be carefully observed in order that they may be respectively protected, or, if found obnoxious, destroyed. Fr. O'Neil has done good work in this direction and is the discoverer of several new species, thereby acquiring a European reputation.

HOME NEWS. *Bellarmine Celebration*—What Woodstock did to honor Cardinal Bellarmine on November 10, 1923, will get due notice in a succeeding number of the Letters; here, therefore, it suffices merely to give the bare fundamentals of the celebration. As the program reveals, the first event was Solemn High Mass. That emphasized as nothing else could the real significance of the day. Here is the program:

Morning. Solemn High Mass: Celebrant, Rev. Father Rector; Deacon, Father Edward A. Sullivan; Sub-Deacon, Mr. William A. Lynch; Master of Ceremonies, Mr. Leo R. Fair.

Evening. Solemn Benediction: Celebrant, Rev. Father Rector; Deacon, Father Hugh J. McLaughlin; Sub-Deacon, Mr. Martin J. Smith; Master of Ceremonies, Mr. Clarence E. Sloane.

Academy. *Overture,* Herbert. Process of Beatification: *Relator Causae,* Father Daniel H. Sullivan; *Promotores Fidei,* Mr. Hugh J. McCarron and Mr. James J. Kelley; *Postulatores Causae,* Mr. Hayne R. Martin and Mr. Rudolph J. Eichorn. Glee Club: *All Praise to God—Lohengrin,* Wagner. The Judgment of the Church, Mr. Francis A. Hugal. The Tribute of a Jesuit, Mr. Nicholas H. Gambert. *Finale,* Heed.

The Fire in St. Michael's Hall—November 20, 1923, was the first day of the First Quarter Disputations and the day of the fire, which rudely cut athwart said disputations and put an end to them without so much as *salva reverentia.* It was a bewildered assembly of Fathers and Scholastics who filed out from the library that morning twenty minutes after the first defender had begun his explanation. The weather was calm and fair, exceptionally so, and a vast stillness, totally unsuggestive of calamity, lay deep in the roadway below. And so it was not until one had got his head out a window and peered at a frail wooden affair to the north that he really grasped the situation and felt that he had enough to do for the remainder of the morning. And there was certainly enough. Dark volumes of smoke stole lazily from under the eaves and swept *ad superas auras.* Most of us fought in aimless haste, crowding the third floor of the building with buckets in our hands and acrid fumes in our noses and eyes. What with men shouting and coughing and hacking and hewing and throwing water all over the place there was much to provoke laughter, but as in all tragic situations of the kind we preserved our laugh until after. Our house carpenter, a layman by name Cashell, somehow or other clambered up into the rafters and saved the roof for us, but how, save by the efficacy of prayer, it was possible is not worth explaining. The "Green House" still lodges its quota of philosophers and appears rather smiling in its new coat of paint. But it is a standing miracle just the same.

Fall Disputations. For the reason given above the Fall Disputations were not held last year. Those appointed to take part were as follows:

In theology: *Ex Tractatu de SS. Trinitate*: Father S. J. Cata-

lano, defender; Fathers J. A. Risacher and S. J. Rudke, objectors. *De Sacramento Poenitentiae*: Father H. S. Healy, defender; Fathers J. G. Daly and J. C. Glose, objectors. *Ex Sacra Scriptura*: Is the Transformation of Species Compatible with Genesis? Father F. E. Lucey. *Ex Jure Canonico*: The Code of Canon Law and St. Thomas. Canons 589 section 1 and 1366 section 2. Mr. J. S. Dinneen. *Ex Historia Ecclesiastica*: Matilda of Tuscany, a Valiant Woman. Mr. F. M. Gillis.

In philosophy: *Ex Ethica*: Mr. F. J. Cotter, defender; Messrs. E. L. Brennan and J. D. McLaughlin, objectors. *Ex Theologia Naturali*: Mr. E. J. Henderson, defender; Messrs. H. J. Bihler and J. Walsh, objectors. *Ex Cosmologia*: Mr. T. H. Quigley, defender; Messrs. F. A. Hugal and C. A. O'Neill, objectors. Astronomy, The Sun, Mr. J. J. Long.

A Faculty Change. Father Charles Herzog, Professor of Fundamental Theology (evening), has been appointed to lecture on "The Act of Faith" in place of Father Parsons. The latter Father has been for some time, and is at present, associated with the staff of *America.*

St. Catherine Academy. The Philosophers held their annual academy in honor of St. Catherine on November 23. The scheme of the academy was a declaration of the fundamental principles of great drama, an argument for a Catholic drama along those principles, and a "confirmation of the two preceding chapters" by "The Chapter" from Housman. The program follows:

Overture—Orpheus, Offenbach. Dramatic Truth, Mr. J. G. Mears. Glee Club: *Hunting Song—Robin Hood,* de Koven. The Possibility of a Catholic Drama, Mr. F. J. Burke. Glee Club: *All Through the Night*—Old Welsh air. Poem: St. Catherine, Mr. H. T. Martin. The Chapter (from *A Little Play of St. Francis* by Laurence Housman): Brother Francis, Mr. J. M. Gavin; Brother Juniper, Mr. P. J. Nolan; Brother Elias, Mr. J. H. Guthrie; Brother Giles, Mr. J. A. O'Brien; Brother Matteo, Mr. J. F. X. Sweeney; Brother Pacifico, Mr. E. B. Rooney; Brother Leo, Mr. J. J. McEleney. *Finale, Gallant March,* Braham.

STATISTICS OF OUR NOVITIATES AND SCOLASTICATES IN UNITED STATES AND CANADA, October 1, 1923

Novitiates	Novices: Scholastics 1st Yr.	Novices: Scholastics 2nd Yr.	Novices: Brothers 1st Yr.	Novices: Brothers 2nd Yr.	Juniors 1st Yr.	Juniors 2nd Yr.	Tertians	Total
MARYLAND-NEW YORK								
Poughkeepsie	41	44	2	7	19	[1]35	[2]31	179
West Stockbridge	38	23	2	..	17	..	..	80
MISSOURI								
Florissant	38	46	4	..	30	30	..	[3]148
Cleveland	..	..	..	..	..	..	27	[4]27
CALIFORNIA								
Los Gatos	14	14	3	4	13	16	..	64
NEW ORLEANS								
Grand Coteau	12	10	1	..	11	3	..	37
CANADA								
Sault-au-Recollet, Q.	19	16	2	3	13	11	..	64
Guelph, Ont	12	8	3	..	5	7	..	35
Totals	174	161	17	14	108	102	59	634

1—Aragon, 1.
2—Canada, 4; Paris, 1; New Orleans, 3; California, 8.
3—Canada, 1.
4—California, 5; New Orleans, 1; Castile, 2.

SCHOLASTICATES

	Theologians: Major Course	Theologians: Minor Course	Philosophers: Yr. 1st	Philosophers: Yr. 2nd	Philosophers: Yr. 3rd	Rec.	Adv. Sc.	
MARYLAND-NEW YORK								
Woodstock, Md.	115	33	..	20	51	2	..	[1]221
Weston, Mass.	..	..	41	41	..	..	..	82
MISSOURI								
St. Louis, Mo.	90	48	17	22	21	1	..	[2]199
CALIFORNIA								
Hillyard, Wash.	..	..	34	28	35	..	..	[3]97
CANADA								
Montreal, Que.	53	40	21	14	23	..	..	[4]151
Totals	258	121	113	125	130	3	..	750

1—Austria, 1; California, 7; New Orleans, 4; Lower Germany, 2; Canada, 1; Mexico, 2; Castile, 1; Missouri, 1; Aragon, 3.

2—Maryland-New York, 1; Portugal, 1; California, 15; New Orleans, 8; Resurrectionist Scholastics in Philosophy course, 14 (in addition to 60 Jesuit Scholastics).

3—England, 1; Maryland-New York, 12; Missouri, 23; New Orleans, 23.

4—Congregation of Blessed Sacrament, 21; Secular, 8; New Orleans, 7; Maryland-New York, 6; California, 4.

STUDENTS IN OUR COLLEGES IN THE UNITED STATES AND CANADA—October 10, 1923

College, High School and Preparatory Courses

	No. of Studts	Day School	Boarders	College Course	High School	Preparatory	Augment Boarders	Day Scholars Augment	Total Augment	Augment Province
Maryland-										
New York..	11358	9940	1418	4075	7062	221	–426	–42	–468	–468
Baltimore.....	461	461	...	86	375	...	23	...	23	
Boston.....	2410	2410	...	[1]992	1418	...	–101	...	–101	
Brooklyn.....	704	704	...	...	704	...	18	...	18	
Buffalo.....	1327	1327	...	[2]627	700	...	–[3]291	...	–291	
Garrett Park..	80	2	78	...	80	...	...	–12	–12	
Jamaica.....	200	200	...	...	154	46	–24	...	–24	
Jersey City...	720	720	...	...	720	...	46	...	46	
New York:										
Fordham...	1156	1021	135	693	463	...	–[4]270	–95	–365	
St.F.Xav.H.S.	975	975	...	...	850	125	119	...	119	
Loyola H. S.	90	90	...	...	40	50	5	...	5	
Regis H. S..	674	674	...	...	674	...	–9	...	–9	
Philadelphia...	751	751	...	133	618	...	50	...	50	
Washington:										
Georgetown.	[5]606	136	470	[5]606	...	...	–35	16	–19	
Gonzaga....	266	266	...	...	266	...	36	...	36	
Worcester.....	938	203	735	933	...	...	7	49	56	
Missouri.....	8814	7767	893	3123	5631	55	1051	–57	994	994
Chicago.....	1492	1492	...	382	1110	...	216	...	216	
Cincinnati.....	806	806	...	186	620	...	–62	...	–62	
Cleveland.....	767	767	...	273	494	...	87	...	87	
Denver.....	279	164	115	75	204	...	–13	...	–13	
Detroit.....	668	668	...	174	494	...	98	...	98	
Kansas City...	316	316	...	46	270	...	21	...	21	
Milwaukee....	969	969	...	[6]572	397	...	263	...	263	
Omaha.....	889	889	...	488	401	...	62	–75	–13	
Prairie du Chien	400	12	388	107	293	...	–19	14	–5	
St. Louis.....	1302	1302	...	[7]619	683	...	354	...	354	
St. Mary's....	456	66	390	131	[8]325	...	10	4	14	
Toledo.....	316	316	...	69	247	...	34	...	34	
Belize.....	154	...	...	6	93	55	...	...	...	

STUDENTS IN OUR COLLEGES—continued,

	No. of Studets	Day School	Boarders	College Course	High School	Preparatory	Augment Boarders	Day Scholars Augment	Total Augment	Augment Province
NEW ORLEANS.	926	722	204	180	718	28	21	–16	5	5
New Orleans:										
Immac. Conc.	410	410	...	...	410	...	24	...	24	
Loyola.....	80	80	...	80	...	...	–15	...	–15	
Shreveport....	88	88	...	...	88	...	–22	...	–22	
Spring Hill...	250	46	204	100	150	...	16	–16	...	
Tampa.....	98	98	...	...	70	28	18	...	18	
CALIFORNIA...	2707	2254	453	641	1916	150	306	27	333	333
Los Angeles...	464	464	...	[9]82	382	...	41	...	41	
Missoula.....	53	53	...	...	53	...	–7	...	–7	
San Francisco.	673	673	...	85	588	...	138	...	138	
Santa Clara...	426	169	257	[10]232	194	...	81	26	107	
Seattle.....	230	230	...	30	200	...	–5	...	–5	
Spokane	567	371	196	212	355	...	46	1	47	
Tacoma.....	84	84	...	...	84	...	2	...	2	
Yakima	210	210	...	...	60	150	10	...	10	
CANADA.....	1849	965	884	299	1234	316	67	–37	30	30
Edmonton.....	110	42	68	24	[11]45	41	3	–43	–40	
Montreal:										
St. Mary's..	777	527	250	90	[12]577	110	105	20	125	
Loyola.....	331	178	153	74	235	22	–29	–12	–41	
Regina.....	107	26	81	16	91	...	9	18	27	
Spanish.....	107	1	106	...	35	72	...	...	...	
St. Boniface...	250	156	94	67	[13]162	21	–36	–37	–73	
Sudbury.....	167	35	132	28	89	50	15	17	32	
Total in [14] Colleges...	25654	21648	3852 [15]	8323	16561	770	1019	125	894	894

1 — 23 Post-graduates. 2 — 267 Extension courses. 3 — Summer courses not included. 4—Summer courses not included. 5—15 Post-graduates and 35 in pre-legal course at the College. 6—14 Post-graduates. 7—46 Post-graduates and 62 Juniors of the Society. 8—123 Commercial and scientific. 9—7 Post-graduates. 10—Includes 10 Post-graduates, 13 pre-medical students and 79 University course men. 11—17 Commercial. 12—92 Commercial and scientific. 13—30 Commercial. 14—Less 79 University men. 15—Plus 154 students at Belize.

STUDENTS IN OUR COLLEGES

(Continued)

UNIVERSITY COURSES

	Law	Medicine	Graduate School	Dentistry	Pharmacy	Engineering	Sociology	Accounting	Finance Commerce	Journalism	Foreign Service	Extension Courses	Business Administration	Education	Commercial Art	Divinity	Music	Nursing	Philosophy and Science	Summer Courses	Total
MD.-N.Y.	2715	202	1342	156	594	..	41	..	160	..	400	..	..	..	..	..	..	..	..	..	5610
Fordham	[1]1583	..	1342	..	594	..	41	..	160	..	..	..	..	..	..	..	..	..	..	..	3720
Georgetown	[2]1132	202	..	156	..	..	..	..	..	..	400	..	..	..	..	..	..	..	..	..	1890
MISSOURI	1470	1244	..	1164	130	638	66	..	1558	177	49	2401	782	134	15	139	862	52	76	1505	12058
Chicago	180	283	..	..	..	..	..	..	..	..	..	1732	..	..	..	..	..	..	..	..	2195
Cincinnati	78	..	..	..	..	..	43	..	324	..	..	294	..	..	..	..	..	..	..	..	739
Detroit	275	..	..	..	..	308	..	..	562	12	49	..	..	..	15	..	..	..	..	..	1221
Milwaukee	330	252	..	605	..	330	23	..	..	165	..	170	782	134	..	..	862	52	..	[3]404	3705

Omaha.....	224	163	..	209	130	..	..	..	49	..	..	190	..	..	..	..	..	..	560	41525
St. Louis.....	358	546	..	350	..	..	..	..	623	..	..	..	..	..	..	139	..	..	76	541	2633
Toledo.....	25	..	..	..	..	..	..	..	..	..	..	15	..	..	..	..	..	..	..	..	40
NEW ORLEANS.	270	..	..	55	66	..	..	41	..	..	..	217	..	..	..	..	..	..	..	550	1199
New Orleans..	270	..	..	55	66	..	..	41	..	..	..	217	..	..	..	..	..	..	..	550	1199
CALIFORNIA...	397	..	..	..	..	67	..	..	70	..	..	..	..	..	..	..	..	..	..	..	534
Los Angeles...	105	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	105
San Francisco.	182	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	182
Santa Clara..	59	..	..	..	..	67	..	..	35	..	..	..	..	..	..	..	..	..	..	..	161
Spokane.....	51	..	..	..	..	..	..	..	35	..	..	..	..	..	..	..	..	..	..	..	86
Totals.....4852	1446	1342	1375	790	705	107	41	1788	177	449	2618	782	134	15	139	862	52	76	2055	419401

1—Includes 140 in pre-legal course.

2—Includes 110 in pre-legal course.

3—Included in figures for various courses.

4—103 Duplicates.

SUMMARY

College total, 1922..... 24,830

University total, 1922..... 14,930

Grand total, 1922..... 39,760

College total, 1923..... 25,575

University total, 1923..... 19,298

Grand total, 1923..... 44,873

Retreats to Students in Colleges and High Schools—Md.-N.Y.Prov.

Baltimore, College	1	87
High School	1	352
Brooklyn College	1	704
Canisius College	1	366
High School	1	667
Georgetown College	1	547
Preparatory School	1	80
St. Peter's College	1	690
Fordham, Graduate School	1	30
College	1	712
High School	1	493
Xavier High School, New York	1	854
Grammar School, New York	1	100
Loyola School, New York	1	45
Regis High School, New York	1	490
St. Joseph's College, Philadelphia, Pa	1	106
High School, Philadelphia, Pa	1	608
Gonzaga College, Washington, D. C.	1	244
Boston College	1	921
High School	1	1450
Holy Cross College, Worcester, Mass	1	938
Xaverian Bros. Prep. School, Danvers, Mass	1	390
St. Thomas' Seminary, Hartford, Conn., boys	1	180
Canterbury School, New Milford, Conn., boys	1	64
Wellesley Hills, Mass., boys	1	113

SUMMER RETREATS, 1923

Given by the Fathers of the California Province

To Secular Clergy

Seattle	1	70
Spokane	1	38
Vancouver, B. C.	1	20

Religious Men

Portland, Fathers of Holy Cross	1	16
Santa Cruz, Cal., Bros. Mary..	1	19
Orilla, Wash., Irish Chr. Bros.	1	14

Laymen and Students

Hillyard, Wash., Mt. St. Michael's, Laymen	1	100
Lacey, Wash., Laymen	1	180
Los Angeles, Loyola College, Students	1	300
San Francisco, St. Ignatius' College, Students	1	650
Santa Clara, Cal., Laymen	3	165
Santa Clara Univ., Students	1	300
Spokane, Gonzaga University, Students	2	320

Religious Women

Carmelites, Santa Clara, Cal...	1	26
Charity (B.V.M.), Petaluma, Cal.	1	12
San Francisco	2	54
(Leavenworth), Billings, Mont.	1	26
(Nazareth, Ky.) Klamath Falls, Ore.	1	9
Franciscans, Havre, Mont.	1	9
Good Shepherd, Los Angeles....	1	18
Spokane	1	12
Helpers Holy Souls, San Francisco	1	20
Holy Child Jesus, Portland, Ore.	1	17
Holy Cross, Boise, Idaho	2	70
San Francisco	1	17
Woodland, Cal.	1	21
Holy Family, San Francisco....	2	130
Holy Names, Alhambra, Cal....	1	77
Oakland, Cal.	2	193
Oswego, Ore.	2	167
Seattle	1	86
Spokane	1	45
Humility of Mary, Great Falls, Mont.	1	15
Immaculate Heart, Los Angeles	3	205
Mercy, Grass Valley, Cal.	1	32
Sacramento, Cal.	2	52
San Diego	2	60
San Francisco	2	105
Missionary Sisters Sacred Heart, Los Angeles	2	37
Seattle	2	49
Notre Dame, San Francisco	1	50
San Jose	1	130
Santa Clara, Cal.	1	62
Precious Blood, Portland, Ore.	1	24
San Luis Rey, Cal.	1	12
Presentation, Berkeley, Cal.	1	55
Gilroy, Cal.	1	17
Los Angeles	1	10
Miles City, Mont.	1	15
San Francisco	1	50
Providence, Great Falls, Mont.	1	25
Oakland, Cal.	2	41
Seattle	1	95
Vancouver, B. C.	1	25
Sacred Heart, Menlo Park, Cal.	1	30
Point Grey, B. C.	1	30
San Francisco	2	45
Seattle	2	65
St. Joseph, Los Angeles	2	150
Lewiston, Idaho	1	30
Oakland, Cal.	1	35
Slickpoo, Idaho	1	23
St. Joseph of Peace, Bellingham, Wash.	2	50
Rossland, B. C.	1	25
St. Mary, Beaverton, Ore.	2	170
Ursulines, Great Falls, Mont...	2	51
Miles City, Mont.	1	8
Moscow, Idaho	1	6
Santa Rosa, Cal.	1	30

To Secular Ladies and Pupils

Good Shepherd, Los Angeles, Girls	1	125
Spokane, Girls	1	52
Holy Cross, Woodland, Cal., Girls	1	150
Oakland, Cal., Sec. Ladies....	1	80
Portland, Ore., Girls	1	90
Spokane, Sec. Ladies	1	140
Immaculate Heart, Los Angeles, Girls	1	150
Holy Names, Alhambra, Cal., Sec. Ladies	1	155
Girls	1	100

Summer Retreats California Province, 1923—continued

Notre Dame, Marysville, Cal.,		
Girls	1	200
San Jose, Sec. Ladies	1	135
Girls	1	350
Presentation, Gilroy, Cal.,		
Girls	1	200
Providence, Astoria, Ore.,		
Nurses	1	30
Portland, Ore., Nurses	1	75
Spokane, Nurses	1	80
Vancouver, Wash., Nurses	1	20
Walla Walla, Wash., Girls	1	80
Sacred Heart, Menlo Park.,		
Cal., Sec. Ladies	1	38
Point Grey, B.C., Sec. Ladies	1	40
San Francisco, Sec. Ladies	1	90
School Teachers	1	75
Business Women	1	280
Seattle, Sec. Ladies	1	100
School Teachers	1	104
St. Anne, Victoria, B. C.,		
Girls	1	120

	Retreats	Retreatants
To Priests	3	128
Religious Men	3	49
Laymen and Students	10	2015
Religious Women	75	2911
Secular Ladies and Pupils	26	3059
Total	117	8162

SUMMER RETREATS, 1923

Given by the Fathers of the Province of Canada from June 1 to October 1

To Secular Priests

Burlington	2	80
Mont-Laurier	1	54
Crookston	1	39
		173

Religious Priests

Fathers of St. Edmund:		
Winoski	1	25
Sacred Heart:		
Edmonton	1	20
		45

Seminarians and Clerics

Seminarians:		
Trois-Rivieres	1	29
Clerics of St. Viateur:		
Joliette	1	250
		279

To Brothers

Christian Brothers:		
Aurora	1	12
Laval-des-Rapides	1	317
Limoilou	1	130
Montreal	1	325
Quebec	1	220
Varennes	1	54
		1058
Christian Instruction:		
Laprairie	1	120
Sacred Heart:		
Arthabaska	1	150
St. Hyacinthe	2	230
Victoriaville	1	215
		595
St. Gabriel:		
Montreal	1	137
Sault-au-Recollet	1	72
		209
Presentation:		
Longueuil	1	13
Marists:		
Iberville	1	40
St. Vincent de Paul	1	170
St Regis:		
Vauvert	1	50
Charity:		
Montreal	1	15
		288

To Sisters

Ste-Chretienne:		
Salem, Mass	1	65
Servants of the S. Heart:		
Beaverville	1	70
Daughters of Jesus:		
Lewiston, Mont	1	23
Notre-Dame-du-Lac	1	35
Trois-Rivieres	2	173
		231

Leavenworth, Kan.	1	80
Nazareth, Ky.	1	300
Charity B. V. M.:		
Dubuque, Iowa	5	516
Kansas City, Mo.	1	31
Lyons, Iowa	1	121
Milwaukee, Wis.	1	19
Rapid City, S. D.	1	11
Charity of Cincinnati:		
Mt. St. Joseph	1	225
Pueblo, Col.	1	41
Charity of Leavenworth:		
Denver, Col.	2	62
Leavenworth, Kan.	2	201
Charity of Nazareth:		
Nazareth, Ky.	1	96
St. Vincent, Ky.	1	64
Charity of St. Augustine:		
Lakewood, Ohio	1	70
Christian Charity:		
Le Mars, Iowa	2	24
New Ulm, Minn.	1	33
Normandy, Mo.	1	46
Wilmette, Ill.	2	175
Congregation of Our Lady:		
St. Louis, Mo.	1	48
Daughters of the Heart of Mary:		
Cleveland, Ohio	1	35
Daughters of the Immac. Heart:		
Chicago, Ill.	1	24
Dominicans:		
Milwaukee, Wis.	1	15
Good Shepherd:		
Carthage, Ohio	2	67
Chicago, Ill.	2	33
Columbus, Ohio	1	38
Detroit, Mich.	1	48
Kansas City, Mo.	1	130
Milwaukee, Wis.	3	139
St. Louis, Mo.	1	288
St. Paul, Minn.	2	206
Humility of Mary:		
Louisville, Ohio	1	185
Institute of the B. V. M.:		
Chicago, Ill.	1	40
Ladies of Loretto:		
Niagara Falls, Ont., Can.	1	102
Ladies of the World:		
Cincinnati, Ohio	1	52
Winona, Minn.	1	50
Lorettines:		
Toronto, Can.	1	130
Little Company of Mary:		
Chicago, Ill.	1	24
Loretto:		
Loretto Heights, Col.	1	90
Nerinx, Ky.	1	88
St. John, Ky.	1	39
Webster Groves, Mo.	1	168
Mercy:		
Aurora, Ill.	1	18
Chicago, Ill.	4	295
Cincinnati, Ohio	1	74
Clinton, Iowa	1	15
Council Bluffs, Iowa	1	37
Denver, Col.	1	63
Des Plaines, Ill.	1	55
Dubuque, Iowa	1	56
Larchwood, Iowa	1	18
Fort Dodge, Iowa	1	12
Kansas City, Mo.	1	51
Lima, Ohio	1	44
Los Angeles, Cal.	2	30
Joplin, Mo.	1	30
Milwaukee, Wis.	2	159
Omaha, Neb.	2	139
Ottawa, Ill.	1	58
Springfield, Mo.	2	74
Webster Groves, Mo.	2	232
Missionary Sisters of the Sacred Heart:		
Chicago, Ill.	1	50
Denver, Col.	1	38
Notre Dame:		
Cincinnati, Ohio	1	170
Cleveland, Ohio	2	267
Covington, Ky.	2	132
Kansas City, Mo.	1	15
Mankato, Minn.	1	46
Toledo, Ohio	2	141
Notre Dame Namur:		
Cincinnati, Ohio	1	40
Dayton, Ohio	1	75
Oblate Sisters of Providence:		
Leavenworth, Kan.	1	18
Poor Clares:		
Omaha, Neb.	1	24
Precious Blood:		
Maria Stein, Ohio	1	120
Presentation:		
Aberdeen, S. D.	1	70
Providence:		
St. Mary of the Woods, Ind.	3	1218
Sacred Heart:		
Bailey, Col.	1	9
Chicago, Ill.	2	60
Detroit, Mich.	1	225
Lake Forest, Ill.	1	47
Omaha, Neb.	1	45
St. Charles, Mo.	1	34
St. Joseph, Mo.	1	30
St. Louis, Mo.	2	96
Secular Ladies:		
Mankato, Minn.	1	100
School Sisters of Notre Dame:		
Grand Rapids, Mich.	1	34
Mankato, Minn.	2	160
Prairie du Chien, Wis.	1	26

La Grange, Ill.	1	100
St. Louis, Mo.	1	72
Superior, Wis.	1	24
Ursulines:		
Arcadia, Mo.	2	135
Alton, Ill.	1	137
Cleveland, Ohio	2	135
Frontenac, Minn.	1	20
Nebraska City, Neb.	1	8
Sidney, Neb.	1	15
St. Joseph, Ky.	1	150
St. Louis, Mo.	1	97
St. Martin, Ohio	1	36
Springfield, Ill.	1	50
York, Neb.	1	127
Youngstown, Ohio	1	66
Visitation:		
Elfindale, Mo.	1	26
St. Paul, Minn.	1	32

Laymen

Denver, Col.	2	55
Brooklyn, Ohio	8	407
Prairie du Chien, Wis.	4	203
Milwaukee, Wis.	1	117
St. Louis, Mo. (White House)	43	907
Holy Will, Wis.	1	47
De Pere, Wis.	1	52
Winona, Wis.	1	30
Quincy, Ill.	1	88
Sisters of Holy Name:		
Windson, Ont., Can.	1	39
Sisters of the Holy Cross:		
Notre Dame, Ind.	1	400
Sisters of St. Francis:		
Alliance, Neb.	1	57
New Lexington, Ohio	1	64
O'Neill, Neb.	1	19
Rochester, N. Y.	1	110
Sister Servants of the Sacred Heart:		
Beaverville, Ill.	1	75
Sisters of the Blessed Sacrament:		
Winnebago, Neb.	1	12
Sisters of the Holy Child Jesus:		
Cheyenne, Wyo.	1	25
Sisters of Bon Secours:		
Detroit, Mich.	1	9
Sisters of Notre Dame:		
Florence, Neb.	1	22
Mitchell, S. D.	1	50
St. Joseph:		
Cincinnati, Ohio	1	26
Cleveland, Ohio	1	200
Concordia, Kan.	2	165
Kansas City, Mo.	1	85

LAYWOMEN

Good Shepherd:		
Chicago, Ill., Children	3	311
Cincinnati, Ohio, Children	1	181
Peoria, Ill., Children	1	78
Loretto:		
Loretto Heights, Col., Ladies	1	38
Louisville, Ky., Ladies	1	150
St. Louis, Mo., Working Girls	1	150
Mercy:		
Marshall City, La., Nurses	1	36
Mason City, Iowa, Ladies	1	40
Notre Dame:		
Cincinnati, Ohio, Ladies	1	80
Prairie du Chien, Wis., Ladies	1	70
Sacred Heart:		
Clifton (Cincinnati), Ohio, Ladies	1	50
Clifton (Cincinnati), Ohio, Barat Association	1	75
Detroit (Lawrence Avenue), Mich., Business Women	1	225
Grosse Pointe, Mich., Teachers	1	25
Lake Forest, Ill., Ladies	1	275
Omaha, Neb., Ladies	1	150
St. Charles, Mo., Ladies	2	107
St. Joseph, Mo., Ladies	1	25
St. Louis, Mo., Ladies	2	290
St. Louis, Mo., Consolers of Mary	1	491
Toledo, Ohio, Ladies	1	200
St. Joseph:		
Clinton, Iowa, Ladies	1	20
St. Louis, Mo., Nurses	1	35
Tipton, Ind., Ladies	1	65
Ottumwa, Iowa, Ladies	1	80

Marie-Reparatrice:		
Montreal	1	70
Trois-Rivieres	1	30
		100
Of Mercy:		
Gabriels	1	72
Prince Albert	1	25
		97
Misericordia:		
Montreal	2	145
New York	1	20
		165
Notre Dame:		
Mont-Laurier	1	24
Loretto:		
Sault Ste Marie	1	80
Perpetual Help:		
St. Damien	1	139
Presentation:		
Farnham	1	138
St. Cesaire	1	110
St. Hyacinthe	2	600
		848
Providence:		
Joliette	1	100
Longue-Pointe	1	100
Montreal	1	380
Shediac	1	25
		605
Sacred Heart:		
Sault-au-Recollet	2	150
St. Mary:		
Vankleek Hill	1	38
Daughters of Providence:		
Vegreville	1	20
Midnapore	1	25
		45
Ursulines:		
Malone	1	17
Quebec	1	105
Roberval	1	55
Rimouski	1	55
Trois-Rivieres	1	78
Edmonton	1	14
		324
Sisters of Sion:		
Prince Albert	1	30
Sisters of Missions:		
Regina	1	25
Various Congregations	8	330
		324

Faithful Companions of Jesus:		
Calgary	1	40
Edmonton	1	20
		60
Daughters of Mary:		
Montreal	2	60
Spanish	1	15
		75
Ste Anne:		
Lachine	2	490
Montreal	2	237
St. Jacques	1	97
		824
Good Shepherd:		
Laval-des-Rapides	1	52
Holy Cross:		
St. Laurent	2	525
St. Antony:		
Chicoutimi	1	70
Bon Conseil:		
Chicoutimi	1	125
Charity:		
Halifax	1	214
Rimouski	1	50
		264
St. Joseph:		
Chatham	2	50
Port Arthur	1	40
Montreal	2	130
		220
Immaculate Conception:		
Montreal	1	70
Congregation of N. D.:		
Montreal	2	620
Jesus and Mary:		
Fall River	1	49
Lauzon	1	75
Manchester	1	25
New York	1	23
Sillery	3	268
Woonsocket	1	50
		490
Holy Names of J. and M.:		
Montreal	3	307
Windsor	1	75
		382

To Laymen

Abord-a-Plouffe	19	611
Boucherville	18	446
Grande Riviere	2	18
Montreal, L. C.	8	180
Quebec, Manrese	19	869

Rigaud	1	39
Ste-Anne-de-la-Pocatiere	1	14
St. Boniface	3	57
	71	1734
Sault-au-Recollet, private		128
To Women		
Burlington	1	30
Edmonton	1	80
Grande-Riviere	2	29
Hookset	1	80
Joliette	2	33
Lachine	1	50
Montreal	15	476
Quebec	14	311
Regina	1	20
St Romuald	1	19
Salem	1	40
Sault-au-Recollet	1	84
Sherbrooke	1	19
Vankleek Hill	1	23
Woonsocket	1	30
Waterloo	1	24
	45	1348
School for Boys and Girls		
L'Assomption	1	450
Chateauguay	1	325
Edmonton	1	110
Hamilton	1	80
Montreal	8	4343
Quebec	5	1875
St Boniface	1	260
St. Cesaire	1	300
Ste Agathe	1	120
St. Adolphe	1	80
St. Norbert	1	100
Spanish	1	180
Sudbury	1	175
Trois-Rivieres	1	475
Vlauville	1	220
	26	9093

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular	4	173
Priests, Regular	2	45
Seminarians and Clerics	2	279
Brothers	18	2270
Sisters	82	7143
Laymen	71	1734
Women	45	1348
School Boys and Girls	26	9093
	250	22085
Laymen, private	128	128
Total	378	22213

SUMMER RETREATS, 1923
Given by the Fathers of the Missouri Province from June 1 to October 1

Belleville, Ill.	1	120
Chicago, Ill.	3	320
Columbus, Ohio	2	67
Concordia, Kan.	1	60
Grand Island, Neb.	1	53
Grand Rapids, Mich.	2	190
Indianapolis, Ind.	1	175
La Crosse, Wis.	2	127
Los Angeles, Cal.	2	150
Sioux Falls, S. D.	1	125
St. Paul, Minn.	2	265
Winona, Minn.	1	120
Omaha, Neb.	1	30
Religious Men		
Christian Brothers:		
Techny, Ill.	1	67
Xaverian Brothers:		
Bardstown, Ky.	1	37
Religious Women		
Benedictines:		
Nauvoo, Ill.	1	86
Saint Joseph, Minn.	3	747
Blessed Virgin Mary:		
Boulder, Col.	1	50
Chicago, Ill.	1	150
Council Bluffs, Ia.	1	33
Des Moines, Ia.	1	152
Milwaukee, Wis.	1	23
Wichita, Kan.	1	34
Charity:		
Chicago, Ill.	2	144
Davenport, Iowa	1	111
Denver Col.	1	9
Kansas City, Mo.	1	31

STUDENTS

Immaculate Conception College, New Orleans, La.	407
Loyola University, New Orleans, La. (2)	257
Spring Hill College, Spring Hill, Ala.	235
	899

LADIES OF THE WORLD

Convent, La.	44
Dallas, Texas	16
Grand Coteau, La. (2)	165
Macon, Ga.	39
Memphis, Tenn.	74
Mobile, Ala.	26
New Orleans, La. (4)	336
Shreveport, La.	45
Oklahoma, Okla.	70
Little Rock, Ark.	57
	872

INMATES OF THE GOOD SHEPHERD

Houston, Texas	45
Memphis, Tenn.	250
New Orleans, La.	114
	409

INMATES OF LITTLE SISTERS OF THE POOR

Mobile, Ala.	102
Nashville, Tenn.	120
New Orleans, La.	121
	343

SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy	7	343
Seminarians	1	60
Religious Men	7	277
Religious Women	76	3513
Laymen and Students	10	1282
Secular Ladies and Pupils	24	2766
Houses of Good Shepherd	3	409
Little Sisters of the Poor	3	343
Totals	131	8993

RETREATS

Given by the Fathers of the Maryland-New York Province from January 1 to December 1, 1923

To Secular Clergy

Altoona	2	110
Antigonish, N. S.	1	100
Baltimore	2	240
Charlottetown, P. E. I.	1	53
Erie	2	152
Halifax	1	40
Hamilton, Ont.	1	56
Harrisburg	2	93
Hartford	2	347
Manchester	2	111
Newark	2	300
New York	3	607
Ogdensburg	2	127
Portland	1	110
Providence	2	218
Scranton	2	207
St. John's, N. F. L.	1	45
Springfield	2	330
Toledo	1	130
Trenton	2	180

Seminarians

Brighton, Mass.	1	130
Emmitsburg, Md.	1	5
Overbrook, Pa.	1	90
Rochester, N. Y.	1	149
Seton Hall, N. J.	2	77

Religious Men

Christians Brothers:		
Ammendale, Md.	1	35
Pocantico Hills, N. Y.	1	115
Marist Brothers:		
Poughkeepsie, N. Y.	2	130
Xaverian Brothers:		
Fortress Monroe, Va.	1	54
Newton Highlands, Mass.	1	12

Religious Women

Benedictines:		
Bristow, Va.	1	66
Carmelites:		
Baltimore, Md.	1	22
Cenacle:		
Newport, R. I.	1	22
New York, N. Y.	2	80
Charity:		
Greensburg, Pa.	1	200
Halifax, N. S.	2	273
Mt. St. Vincent, N. Y.	6	1369
Wellesley Hills, Mass.	1	98
Charity of Nazareth:		
Hyde Park, Mass.	1	59
Leonardtown, Md.	1	35
Newburyport, Mass.	1	24
Charity of Our Lady of Mercy:		
Baltic, Conn.	1	87
Christian Charity:		
Wilkes-Barre, Pa.	2	226
Daughters of Divine Charity:		
Arrochar, S. I., N. Y.	1	31
Daughters of the Heart of Mary:		
Brooklyn, N. Y.	1	42
Fordham, N. Y.	1	45
Westchester, N. Y.	1	53
Divine Compassion:		
White Plains, N. Y.	1	51
Dominicans:		
Hunts Point, N. Y.	1	56
Faithful Companions:		
Fitchburg, Mass.	3	129
Franciscans:		
Buffalo, N. Y.	2	71
Glen Riddle, Pa.	1	320
New York City	2	95
Philadelphia, Pa.	1	34
Good Shepherd:		
Albany, N. Y.	1	15
Boston, Mass.	1	27
Brooklyn, N. Y.	1	50
Buffalo, N. Y.	3	138
Georgetown, D. C.	1	20
Newark, N. J.	1	14
New York City	2	53
Philadelphia, Pa.	1	40
Providence, R. I.	2	21
Springfield, Mass.	1	15
Grey Nuns:		
Buffalo, N. Y.	1	45
Ogdensburg, N. Y.	1	32
Philadelphia, Pa.	3	124
Helpers of Holy Souls:		
Chappaqua, N. Y.	1	30
Holy Child:		
Melrose, Mass.	1	13
New York City	1	40
Philadelphia, Pa.	2	45
Rosemont, Pa.	1	24
Sharon Hill, Pa.	2	105
Suffern, N. Y.	2	39
Holy Cross:		
Baltimore, Md.	1	50
Holy Names:		
Albany, N. Y.	1	50
Rome, N. Y.	1	35
Immaculate Heart of Mary:		
Cape May Point, N. J.	1	210
Jesus and Mary:		
Highland Mills, N. Y.	1	21
Ladies of Loretto:		
Hamilton, Ont.	1	37
Little Sisters of the Poor:		
Philadelphia, Pa.	2	39
Marie Reparatrice:		
New York City	3	73

St. Francis:		
New Lexington, Ohio, Ladies	1	210
Winona, Wis., Ladies	1	100
School Sisters of Notre Dame:		
Mankato, Wis., Ladies	1	75
Sisters of Charity:		
Leavenworth, Kan., Ladies	2	264

SUMMER RETREATS, 1922

Given by the Fathers of the New Orleans Province from June 1 to October 1

RELIGIOUS MEN

Diocesan Clergy:	
Alexandria, La.	20
Charleston, S. C.	33
Galveston, Texas	47
Lafayette, La. (2)	52
Mobile, Ala.	54
San Antonio, Texas (2)	112
St. Augustine, Fla.	25
Ramsay, La. (N. B.)	32
Sacred Heart, Okla. (N. B.)	32
	420

N. B.—Benedictine Fathers.

Seminarians:	
St. Benedict, La.	60
Brothers (Brothers of the Chr. Schools):	
Bay St. Louis, Miss. (2)	81
Covington, La.	31
Las Vegas, N. M.	47
Santa Fe, N. M.	17
	176
Brothers of the Holy Cross:	
New Orleans, La.	24
	200

RELIGIOUS WOMEN

Benedictine Sisters:	
Cullman, Ala.	68
Ramsay, La.	45
San Antonio, Fla.	24
	137
Good Shepherd Sisters:	
Memphis, Tenn.	18
Houston, Texas	9
New Orleans, La.	44
	61
Sisters of the Incarnate Word and of the Blessed Sacrament:	
El Paso, Texas	12
Houston, Texas	55
Victoria, Texas	56
	123
Ursuline Sisters:	
Bryan, Texas	18
Columbia, S. C.	28
Dallas, Texas	59
Galveston, Texas	44
New Orleans, La.	62
San Antonio, Texas	58
	269

Little Sisters of the Poor:	
Mobile, Ala.	19
Nashville, Tenn.	14
	33
Siervas de Maria:	
New Orleans, La.	26
Kansas City, Kan.	24
	50
Sisters of Charity:	
East Las Vegas, N. M.	11
Santa Fe, N. M.	26
	37
Sisters of Mercy:	
Atlanta, Ga.	17
Augusta, Ga.	14
Macon, Ga.	24
Mobile, Ala. (2)	96
Nashville, Tenn.	100
Oklahoma City, Okla.	70
Prescott, Ariz.	19
Pass Christian, Miss.	19
Sacred Heart, Okla.	14
Stanton, Texas	18
Savanah, Ga.	36
Vicksburg, Miss.	78
	505

Ladies of the Sacred Heart:
- Grand Coteau, La. 53
- New Orleans, La. 62

115

Sisters of St. Joseph:
- Augusta, Ga. 18
- St. Augustine, Fla. 34
- Washington, Ga. 44

96

Daughters of the Cross:
- Shreveport, La. 82

Sisters of the Incarnate Word:
- Beaumont, Texas. 16
- Galveston, Texas. 162
- Houston, Texas. 27
- Lake Charles, La. 13
- Temple, Texas. 14
- Texarcana, Ark. 11

243

*Shreveport, La. 22

265

Franciscan Sisters:
- Augusta, Ga. 11
- Purcell, Okla. 14
- Savannah, Ga. 21

46

Sisters of the Precious Blood:
- Phoenix, Ariz. 214

Sisters of the Incarnate Word and of Charity:
- San Antonio, Texas (3). 543

Missionary Sisters of the Sacred Heart:
- New Orleans, La. 41

Sisters of the Blessed Sacrament:
- Nashville, Tenn. 11
- New Orleans, La. 42
- Santa Fe, N. M. 16
- St. Michael's, Ariz. 13

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Sisters of Nazareth:
- Helena, Ark. 29
- Pine Bluff, Ark. 33

62

Loretto Sisters:
- Las Cruces, N. M. 26
- Montgomery, Ala. 19
- Santa Fe, N. M. 41

86

Marionettes of the Holy Cross:
- New Orleans, La. 189
- Marshall, Texas. 14

203

Immaculate Conception Sisters:
- New Orleans, La. 25

Theresian Sisters:
- New Orleans, La. 13

Sisters of St. Dominic:
- Galveston, Texas. 164
- Nashville, Tenn. 122

286

Sisters of Perpetual Adoration:
- Birmingham, Ala. 18
- Breaux Bridge, La. 28
- Pensacola, Fla. 20

66

Sisters of the Holy Name:
- Key West, Fla. 31
- Tampa, Fla. 28

59

Sisters of Mt. Carmel:
- Thibodaux, La. 15

LAYMEN

- Augusta, Ga. 40
- Grand Coteau, La. (2). 149
- Spring Hill, Ala. (3). 194

383

GIRLS' ACADEMIES

- Asheville, Tenn. 201
- Dallas, Texas *214
- Biloxi, Miss. 250
- Memphis, Tenn. 243
- Nashville, Tenn. 26
- New Orleans, La. (5). 864
- Convent, La. (2). *96

1894

Mercy:		
Altamont, N. Y.	2	185
Baltimore, Md.	1	35
Beatty, Pa.	1	120
Charlotte, N. Y.	1	53
Corning, N. Y.	1	36
Cresson, Pa.	1	70
East Moriches, N. Y.	2	133
Fall River, Mass.	1	47
Harrisburg, Pa.	1	52
Hartford, Conn.	3	510
Hazelton, Pa.	1	30
Hookset, N. H.	2	280
Leicester, Mass.	1	35
Manchester, N. H.	1	85
Merion, Pa.	1	86
Milford, Conn.	1	185
Mt. Washington, Md.	2	155
New Bedford, Mass.	1	47
New York City	5	193
Pittsburgh, Pa.	2	372
Plainfield, N. J.	2	176
Portland, Me.	3	340
Rensselaer, N. Y.	1	81
St. John's, N. F. L.	1	62
Tarrytown, N. Y.	2	87
Wilkes-Barre, Pa.	1	86
Mission Helpers:		
Baltimore, Md.	3	98
Missionary Sisters of the Sacred Heart:		
New York City	2	186
Notre Dame:		
Antigonish, N. S.	1	65
Boston, Mass.	1	84
Cambridge, Mass.	1	55
Charlottetown, P. E. I.	1	48
Chicopee, Mass.	1	40
Lawrence, Mass.	1	55
Lowell, Mass.	1	98
Philadelphia, Pa.	1	60
Waltham, Mass.	1	132
Washington, D. C.	1	90
Worcester, Mass.	2	200
Oblates:		
Baltimore, Md.	1	100
Poor Clares:		
Philtdelphia, Pa.	1	16
Precious Blood:		
Brooklyn, N. Y.	1	34
Manchester, N. H.	1	32
Presentation:		
Fitchburg, Mass.	2	114
Green Ridge, S. I., N. Y.	2	65
Newburgh, N. Y.	2	104
New York City	1	30
St. John's, N. F. L.	1	85
Providence:		
Catonsville, Md.	1	54
Holyoke, Mass.	3	341
Sacramentines:		
Yonkers, N. Y.	1	27
Sacred Heart:		
Albany, N. Y.	1	125
Halifax, N. S.	1	54
New York City—		
(Manhattanville)	2	190
(University Ave.)	2	130
Rochester, N. Y.	1	34
Torresdale, Pa.	1	70
Sacred Heart of Mary:		
Tarrytown, N. Y.	1	65
St. Dorothy:		
Richmond, S. I., N. Y.	1	27
St. Joseph:		
Brentwood, L. I., N. Y.	1	345
Brighton, Mass.	2	180
Buffalo, N. Y.	3	135
Cape May Point, N. J.	4	573
Chestnut Hill, Mass.	2	325
Framington, Mass.	1	120
Hamilton, Ont.	2	192
Hartford, Conn.	1	134
Holyoke, Mass.	2	451
McSherrystown, Pa.	1	60
Rutland, Vt.	1	98
Troy, N. Y.	3	433
Wheeling, W. Va.	1	75
St. Joseph of Peace:		
Englewood, N. J.	1	70
St. Martha:		
Antigonish, N. S.	1	59
St. Mary:		
Buffalo, N. Y.	1	38
Lockport, N. Y.	1	90
Ursulines:		
Beacon, N. Y.	2	92
Bedford Park, N. Y.	2	145
Middletown, N. Y.	2	60
New Rochelle, N. Y.	3	148
New York City	1	18
Pittsburgh, Pa.	1	24
Phoenicia, N. Y.	1	30
Wilmington, Del.	1	20
Venerini:		
Lawrence, Mass.	1	11
Visitation:		
Frederick, Md.	1	31
Georgetown, D. C.	1	52
Parkersburg, W. Va.	1	40
Richmond, Va.	1	22
Wheeling, W. Va.	1	45
Laymen		
Chicopee, Mass.	1	45
Emmitsburg, Md.	2	198
Georgetown College, Washington, D. C.	1	51

Holy Cross College, Worcester, Mass.	1	126	Mt. Manresa, Fort Wadsworth, Staten Island	35	2025
Loretto, Pa.	1	41	Union Hill, N. J.	1	42

SECULAR LADIES AND PUPILS

Benedictines:		
Elizabeth, N. J., Girls	1	85
Cenacle:		
Brighton, Mass., Ladies and Girls, etc	12	737
Lake Ronkonkoma, L. I., N. Y., Ladies	2	83
Newport, R. I., Ladies and Girls, etc	5	136
New York City, Ladies and Girls, etc	9	646
Charity:		
Convent Station, N. Y., Academy and College Girls	2	350
Greensburg, Pa., College and High School Girls	2	337
Leonardtown, Md., Academy Girls	1	125
Mt. St. Vinvent, New York City, Academy Girls	1	200
St. Agath's Home for Children	1	496
Wellesley Hills, Mass., Girls and Lay Teachers	2	254
Christian Charity:		
Wilkes-Barre, Pa., Pupils	1	120
Christian Education:		
Arlington Heights, Mass., Girls	1	85
Faithful Companions:		
Fitchburg, Mass., Ladies and Pupils	2	105
Franciscans:		
Philadelphia, Pa., Nurses	3	81
Good Shepherd:		
Brooklyn, N. Y., Magdalens	1	99
Buffalo, N. Y., Children	1	60
Newark, N. J., Children	1	240
New York City, Children	1	253
Providence, R. I., Girls	1	85
Springfield, Mass., Children	1	140
Washington, D. C., Inmates	1	80
Holy Child:		
New York City, Pupils	1	85
Sharon Hill, Pa., Ladies and Girls	3	188
Suffern, N. Y., Pupils	1	39
Holy Cross:		
Washington, D. C., Academy Girls	1	200
Immaculate Heart:		
Immaculate, Pa., Alumnae	2	282
Jesus and Mary:		
New York City, Ladies	1	105
Marie Reparatrice:		
New York City, Working Girls	2	198
Mercy:		
Buffalo, N. Y., Children	1	120
Cresson, Pa., Ladies and Girls	1	110
Hartford, Conn., Ladies and Girls	2	225
Merion, Pa., Pupils	1	100
New York City, High School Girls	1	150
Milford, Conn., Ladies and Girls	2	271
Philadelphia, Pa., Children of Mary	1	90
Pittsburgh, Pa., Nurses	1	200

Notre Dame:		
Lowell, Mass., Academy Girls	1	206
Philadelphia, Pa., Children	1	80
Washington, D. C., College Girls	1	320
Providence:		
Washington, D. C., Academy Girls	1	50
Sacred Heart:		
Albany, N. Y., Lay Teachers, Ladies and Pupils	4	302
Boston, Mass., Lay Teachers and Children of Mary	2	165
New York City, Working Girls	1	150
University Avenue) Mothers and Children	2	225
(Manhattanville) Mothers, Nurses and Teachers	2	289
Philadelphia, Pa., Children of Mary and Pupils	2	200
Providence, R. I., Lay Teachers, Ladies and Pupils	3	242
Rochester, N. Y., Ladies	1	106
Torresdale, Pa., Ladies and Girls	3	565
Sacred Heart of Mary:		
Tarrytown, N. Y., Teachers	1	84
St. Joseph:		
Chestnut Hill, Pa., Lay Teachers	1	80
Ursulines:		
New Rochelle, N. Y., College Girls	1	435
Visitation:		
Frederick, Md., Pupils	1	70
Georgetown, D. C., Academy Girls	1	105
Richmond, Va., Academy Girls	1	63
Wheeling, W. Va., Academy Girls	1	67
Baltimore, Md., Ladies	2	195
Chicopie, Mass., Lay Teachers	1	53
Hookset, N. H., Lay Teachers	1	80
Highland Falls, N. Y., Lay Teachers	1	96
Philadelphia, Pa., Children of Mary	1	93
Washington, D. C., Ladies	1	65
Watertown, N. Y., Ladies	1	102

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular	34	3556
Seminarians	6	451
Religious Men	6	346
Secular Ladies and Pupils	102	11598
Laymen	42	2528
Students in Colleges and High Schools, etc	25	11231
Religious Women	209	15458
Total	425	45168

LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1922, to October 1, 1923

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	Age	Soc.	Time	Place
Mr. Theodore M. Dansereau	23	2	Oct. 3, 1922	New York, N. Y.
Fr. Joseph Lindebner	77	45	Oct. 4, 1922	Pine Ridge, S. D.
Fr. John B. Pittar	63	46	Oct. 22, 1922	Poughkeepsie, N. Y.
Fr. Patrick F. X. Mulry	62	46	Nov. 2, 1922	New York, N. Y.
Fr. James Rossiomkel	70	51	Nov. 9, 1922	Kansas City, Mo.
Br. Thomas Waldron	80	57	Nov. 15, 1922	Oshkosh, Wis.
Fr. John F. Quirk	64	47	Nov. 19, 1922	Poughkeepsie, N. Y.
Br. Frederick Stormont	45	17	Nov. 25, 1922	St. Boniface, Man.
Fr. Francis Klocker	63	47	Nov. 29, 1922	St. Louis, Mo.
Fr. Thomas McNeive	58	35	Dec. 9, 1922	St. Mary's, Kan.
Br. William Ryan	46	19	Dec. 9, 1922	St. Mary's, Kan.
Br. Timothy Deasy	68	35	Dec. 25, 1922	Hillyard, Wash.
Fr. Salvatore Persone	89	69	Dec. 30, 1922	Trinidad, Col.
Fr. Charles de Gudenus	78	59	Jan. 10, 1923	Toledo, Ohio
Fr. Aggaeo Valpolini	55	35	Jan. 12, 1923	Spokane, Wash.
Fr. William Poland	75	55	Jan. 14, 1923	St. Louis, Mo.
Fr. Joseph F. Hanselman	67	45	Jan. 16, 1923	Rome, Italy
Mr. Charles Kennedy	29	12	Jan. 29, 1923	San Francisco, Cal.
Fr. Charles Klein	75	55	Jan. 30, 1923	Mobile, Ala.
Fr. Walter Dwight	49	32	Feb. 1, 1923	Poughkeepsie, N. Y.
Fr. Alexander Mazetti	89	70	Feb. 13, 1923	San Jose, Cal.
Br. Peter J. Murphy	32	7	Feb. 27, 1923	Worcester, Mass.
Fr. Edward J. Magrath	68	46	March 4, 1923	Georgetown, D. C.
Fr. William Kinsella	74	57	March 9, 1923	Omaha, Neb.
Br. John Ristori	89	59	March 22, 1923	Santa Clara, Cal.
Rt. Rev. D. D. Fred'k Hopkins	79	55	April 10, 1923	Belize, Br. Honduras
Fr. Edward Sullivan	59	40	April 18, 1923	Detroit, Mich.
Fr. Patrick Hagerty	54	28	April 26, 1923	Pueblo, Col.
Fr. Marcel Martineau	76	48	April 26, 1923	Montreal
Fr. Louis Bashnal	63	41	April 27, 1923	Grand Coteau, La.
Fr. John Froebes	55	37	April 29, 1923	Milwaukee, Wis.
Fr. John B. Plante	48	30	May 29, 1923	Washington, D. C.
Fr. Joseph H. Richards	72	51	June 9, 1923	Worcester, Mass.
Br. Patrick Hanick	85	57	June 10, 1923	San Francisco, Cal.
Fr. John Ford	59	43	July 15, 1923	Spokane, Wash.
Fr. Joseph H. Smith	59	42	July 28, 1923	Monroe, N. Y.
Br. Jeremiah Flaherty	82	53	Aug. 29, 1923	Poughkeepsie, N. Y.
Fr. Alphonse J. Donlon	56	34	Sept. 3, 1923	Tarrytown, N. Y.
Br. Joseph Hould	71	51	Sept. 6, 1923	Montreal
Fr. Francis Gubitosi	91	67	Sept. 7, 1923	Denver, Col.
Fr. Ambrose Fontan	65	49	Sept. 8, 1923	Mobile, Ala.

Requiescant in Pace